The Wheel of Truth

GENEALOGY OF GERTRUDE STODDART LOWRY

CHURCHILL

Wandril Le Leon
(c. 1055)
(famous Norman soldier)

Wandril
(c. 1095)
(took the name of his manor, became Lord of Courcil)

Roger De Courcil
(c. 1120)

John Courcil
(c. 1150)

Bartholomew
(c. 1185)
(knighted under King Stephen)

Pagan De Churchile
(c. 1235)

Roger De Churchile
(c. 1270)

Elias De Churchile
(c. 1300)

William De Churchile
(c. 1340)

Giles De Churchile
(c. 1380)

Charles Churchill
(c. 1415)

Thomas Churchill
(c. 1450)

William Churchill
(c. 1520)

John Churchill
(c. 1550)

John Churchill
(c. 1570)

Joseph Churchill
(1590-?)

m. Josiah Churchill
(1649-1699)
(one of the first founders of Weathersfield, Connecticut)

Joseph Churchill
(1649-1699)

Ensign Samuel Churchill
(1688-1769)

Ciles Churchill
(1718-?)

Stephen Churchill
(1758-?)

Phoebe Churchill — m. —
(1784-1857)

Roger Churchill
(eldest son)
(c. 1540)

Matthew Churchi
(c. 1560)

Jasper Churchil
(c. 1580)

John Churchill
(c. 1600)

Sir Winston Churc
(c. 1620-1688)

John Churchill
(1650-1722)
(military genera
No sons
Title passed to family of
wife of Charles Spe
Earl of Sunderla
and was held in the Spen
In 1766—the family allowe
the name of Chur

Anne Spencer Chu

George Charles Spencer
Lord Randolph Ch
(1849-1895)
(grandson of Ge
Charles Spencer Ch

Sir Winston Chur
(1874-1965)

FOOTE

Robert Foote
(c. 1560)
(lived in England)

Nathaniel Foote
(1593-?)*
(first settler of Weathersfield, Conn.)

Elizabeth Foote, dau. — m. —
(1616-?)

MITCHELL

Matthew Mitchell
(1590-1645)
(came to America from Scotland)

David Mitchell
(1619-1685)

Matthew Mitchell
(1652-1756)

Jonathan Mitchell
(1683-1744)

Rev. Matthew Mitchell
(1709-1792)

David Mitchell
(1748-1810)

Pierce Mitchell — m. —
(1781-?)
(went to Catskill Mountains)

Sarah Mitchell† — m. —
(1834-1914)
1850

BURR

Jehue Burre
(1600-1670)
(came to America with Governor Winthrop's Fleet)

Nathaniel Burr
(c. 1640-1712)

Col. John Burr
(officer in Indian Wars)

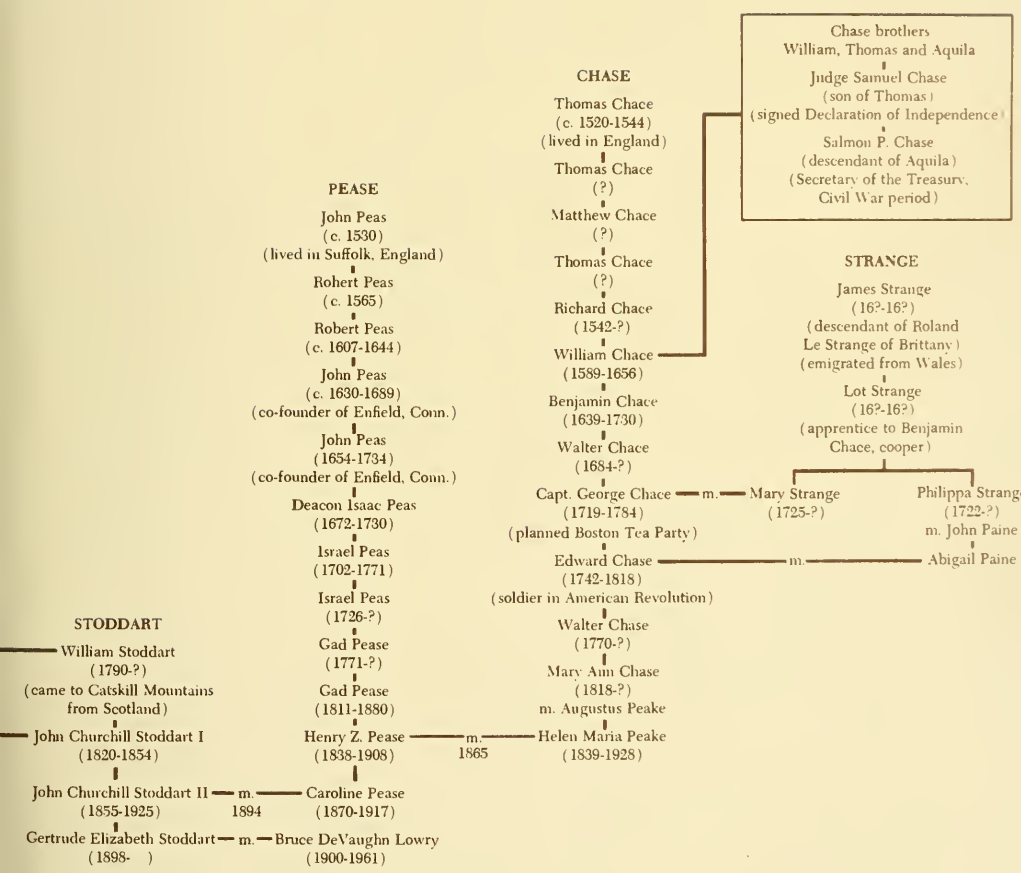
Capt. John Burr
(1698-1762)

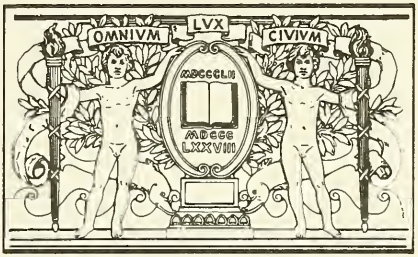
William Burr
(1762-1841)

Abigail (Nabby) Burr — m. —
(1789-1888)

*Elizabeth Foote's brother Nathaniel was an ancestor of Henry Ward Beecher and Harriet Beecher Stowe.

†Upon the death of John Churchill Stoddart I, Sarah Mitchell married Walter Griswold, becoming the stepfather of John Churchill Stoddart II.


Chase brothers
William, Thomas and Aquila
Judge Samuel Chase
(son of Thomas)
(signed Declaration of Independence)
Salmon P. Chase
(descendant of Aquila)
(Secretary of the Treasury,
Civil War period)
CHASE
Thomas Chace
(c. 1520-1544)
(lived in England)
Thomas Chace
(?)
Matthew Chace
(?)
Thomas Chace
(?)
Richard Chace
(1542-?)
William Chace
(1589-1656)
Benjamin Chace
(1639-1730)
Walter Chace
(1684-?)
Capt. George Chace
(1719-1784)
(planned Boston Tea Party)
m.
Edward Chase
(1742-1818)
(soldier in American Revolution)
m.
Walter Chace
(1770-?)
Mary Ann Chase
(1818-?)
m. Augustus Peake
Helen Maria Peake
(1839-1928)
STRANGE
James Strange
(16?-16?)
(descendant of Roland
Le Strange of Brittany)
(emigrated from Wales)
Lot Strange
(16?-16?)
(apprentice to Benjamin
Chace, cooper)
Mary Strange
(1725-?)
Philippa Strange
(1722-?)
m. John Paine
Abigail Paine
PEASE
John Peas
(c. 1530)
(lived in Suffolk, England)
Robert Peas
(c. 1565)
Robert Peas
(c. 1607-1644)
John Peas
(c. 1630-1689)
(co-founder of Enfield, Conn.)
John Peas
(1654-1734)
(co-founder of Enfield, Conn.)
Deacon Isaac Peas
(1672-1730)
Israel Peas
(1702-1771)
Israel Peas
(1726-?)
Gad Pease
(1771-?)
Gad Pease
(1811-1880)
Henry Z. Pease
(1838-1908)
m.
1865
STODDART
William Stoddart
(1790-?)
(came to Catskill Mountains
from Scotland)
John Churchill Stoddart I
(1820-1854)
John Churchill Stoddart II
(1855-1925)
m.
1894
Caroline Pease
(1870-1917)
Gertrude Elizabeth Stoddart
(1898-)
m.
Bruce DeVaughn Lowry
(1900-1961)



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THE WHEEL OF TRUTH

THE WHEEL

by Gertrude S. Lowry

OF TRUTH

AN ANCESTRAL SAGA

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In fond memory of
my loving mother

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Foreword

AUTHOR'S NOTE: *Marie Maples Preston, Vassar College Class of 1900, native of Delhi, New York, and former English teacher at Delaware Academy in Delhi, celebrated her one-hundredth birthday in 1976 in excellent state of mind and body and enjoyed many celebrations.*

With infinite research Gertrude Stoddart Lowry has traced life from the Garden of Eden to our lovely village of Delhi, New York, where our mothers were fond friends and where I knew and loved Gertrude from childhood, through Vassar College to the present day, 1977, as devoted friend and former pupil. All who love life as she does will enjoy *The Wheel of Truth.*

MARIE MAPLES PRESTON

Prelude

How long is eternity?
Ask the hills and valleys
And the moon and stars
If the figure tallies.

How long is eternity?
There is no mark extending
Where life was and is and shall be.
For time is never-ending
And all are travelers through time.

ANONYMOUS

LONG BEFORE OUR WORLD was formed there was a formless Mind, Divine Mind or Intelligence, which dreamed a dream of a beautiful world, living, beating hearts to express Its thoughts and ideas, and happiness in everything. The "Great Spirit" or God, All-good, dreamed of those who would see a gleam of light and follow it until they knew that, like their Creator, they could also dream and see their dreams come true, because they were "created in Its image."

As the wheel of Life turns, creatures turn with it from season to season. We cannot know the "Whys" of Life, we can only know that all living beings are pulses in the Heart of the One who bestowed the gifts of Life and Creativity on living beings that they might glorify that One, their Maker.

It has taken millions of years to unfold the individualized focal point of thought and awareness of God's presence within mankind, in which individuality, with its divine potential, is the very essence of Being. Life in reality is not material but spiritual, and a part of eternity. Humanity is meant to progress forward and upward to perfection. Perfection is the expression of the Christ Mind, the same Mind which was in Jesus, who came into our world to be the Way-Shower to all who would follow His teachings.

The Germ of Life is within each seed and the Power of the Universe is in back of each one, whether it be plant, animal or mankind. One said, "A seed hidden in the heart of an apple is an orchard invisible." All nature moves to bring it into full expression, for of itself it can do nothing.

Seeds—Seeds—Seeds
Everything is a Seed,
The Universal energy of God
Bursting forth in twig and leaf and flower.

Seeds—in the unmanifest;
Life—in the manifest;
All coming forth into beauty rare
Out of the Heart of God.

ANONYMOUS

Man was told to plant seed and to bring forth the fruit thereof, yet mankind may sow and water, but it is God, the Spirit, which "gives the increase." Thus all life has come forth out of the soil of "Mother-Earth." The breath of God is within all forms that they may fulfill their own destinies. The seeds of all things lie hidden within the earth, the Mother-womb of Being, who gives freely of herself that Life may find its creative expression in form.

Human Mothers have absorbed the life-giving energies of earth, air, sunlight and water through the foods they ate, transmitting these energies to the bodies of their unborn children. Thus the body has been continually renewed by the same process of assimilating the "germs of life," found in food and passing them on to cells and tissues that life might be perpetuated in form. "One generation passeth away and another cometh, but the earth abideth forever" (Ecclesiastes 1:4).

If mankind is to find true joy in living and life harmonious, something more than right eating is necessary. The vital food for the body temple is the attitude of *mind and heart* concerning the "One" who indwells the forms. An abiding consciousness of right thinking brings increase of life and life more abundant, for by its expression human beings glorify their Creator and fulfill the word that was spoken: "Ye are the temple of God, and the Spirit of God dwelleth in you."

God is Life and Life is God. However, each life is filled with mixed thoughts, colored by its own personality and limited in its expression by lack of awareness of Truth and its unfoldment. Every person's life is a plan of God unfolding, to be lived in harmony with its Cause through dedication of self to the highest and best in life, remembering that all are parts of the whole. The universe is bound together not by chemistry, but by spirituality, not by blind chance but by eternal purpose. Herbert Spencer (1820-1903): "No one can be perfectly happy till all are free, no one can be perfectly moral till all are moral, and no one can be perfectly happy till all are happy."

"Truth may be postponed but not conquered," so let us have faith.

Part I

The Wondrous World of Creation

I

Miracles of Creation

CREATION IS THE BRINGING FORTH into visibility of thoughts and ideas in the mind of the creator. As all ideas are materialized through mind-action, so all things in the universe have proceeded in an orderly way out of a formless, limitless twofold Power of Mind and Spirit substance, the Source of all things. The Creator of all things, great and small, is the age-old mystery. Because of the hidden potential for spiritual mind power and creativity rather than form, mankind was said "to be created in the image of God." No other species of living beings has the potential to express the ideas of God as has mankind, who alone can plan ahead and carry out ideas, can look ahead and backwards, in the light of experience and anticipation and map out plans to bring forth desires. Mankind alone seems to have faith in a power that transcends the present understanding. Humans need only to become aware of and develop their innate powers to become masters of themselves, their environment and their world.

Throughout the timeless past the wondrous dual power, possessing both masculine and feminine characteristics, has been given countless names and portrayals. It has been depicted and worshipped in manifold ways, many of them symbolic, and some with distorted meanings.

Outpicturing ideas in Creative Mind or Intelligence, primarily with material and masculine qualities, a vast material and physical world of order, regularity and routine was brought forth out of chaos, and slowly established according to inexorable physical laws. Throughout ages, step by step, Creative Spirit, embodying the feminine characteristics, brought into existence an intricate "magical web" of life, all of which is God-in-action. Life is made up of countless channels for the expression and *unfoldment* of *Spirit,* which is mankind's true goal in life. Laws of right thinking were also decreed for the gradual unfoldment of spiritual qualities in living beings. The results of obedience to the higher laws, written in the hearts of mankind, are self-control, prudence, temperance, forti-

tude, unanimity, harmony, prosperity and peace, while the results of disobedience to them are discord, suffering and strife. The world has been in such a state for most of the time since mankind was created because of its unawareness of the great Truth of Being, and of erroneous thinking on the part of the majority.

Our wonderful world is only a small part of the Infinite Universe, the outworking of Infinite Intelligence. It is part of the 'sun-family,' the glowing sun being the center around which nine planets circle continuously. They are held in their paths or orbits, lying like invisible circles one outside another by the invisible and inflexible 'law of gravitation,' which is also active among all members of the solar system. The sun, an incandescent life- and energy-giving body of gases is the only heavenly body in our solar system to shine by its own light. The planets shine because of reflection of the sun's rays upon their surfaces. Distant stars, like our sun, also emit light in the heavens.

At first the earth was an equable, barren and flat place of extensive, silent land masses, surrounded by mighty bodies of water, and blanketed with moisture. As land at times sank into the seas, in some places breaking 'land bridges' which had joined large continents, other masses in other regions rose out of the waters to become mountainous lands.

The Great Flood, legendary among all early peoples the world over, was the result of probably the greatest of the many risings and fallings of the land masses. As the powerful water constantly changed the surface features, and the sun began to shed its light and energy, one green era after another was set up in various regions, only to fall by the mighty upheavals and drastic weather changes which took place. During Ice Ages, when parts of the earth were blanketed with huge ice sheets, the verdure ceased to exist. During the green eras various forms of plant and other forms of life appeared, only to disappear as cold temperatures solidified the water once again.

Water, sunlight and warmth were necessary for the existence of all "green things," which in turn were necessary for the existence of all other forms of higher life. The Great Plan of the Creator was to fashion myriad minute channels for the gradual expression and slow unfoldment of Its own Intelligence, Wisdom and All Good in the beautiful world of Its Creation.

After the Ice Ages countless, never-failing well-springs of clear, cool water were hidden in the mountains and hills, as well as in lower grounds. In some places great waterfalls pouring from the melting glaciers bored large holes in the ground. Where they formed crevices, the waters made extensive hidden caverns where underground waterfalls created "secret kingdoms."

Out of the water-springs issued the pure sweet waters, so vital to the existence of all forms of life in the earth. As they bubbled up and over-

flowed, they formed singing streams that flowed into the valleys below, which had been carved out by the ice. In the valleys they joined other streams on their ceaseless journeys, until mighty rivers were created, their waters fertilizing the lands, through which they flowed ever onward to the sea. "All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again" (Ecclesiastes 1:7). When the outlets became clogged with debris, the flow of the wondrous lifegiving waters was cut off and only trickles, if any, of the precious substance could give out its benefits. If they became polluted the waters lost their purity and energizing powers.

The shining, ever-flowing, ever-changing rivers were the same at their source and on their journeyings, even though they took many different appearances and elusive forms.

In an old cow-camp in New Mexico was written, "I am water." Yellowed and tattered by age, this paper expresses appreciation for one of God's greatest blessings to mankind.

"Before earth was created I was, and ever since have been a very important element in the Great Plan. I am the Moist, which is rain, snow, dew, fog, the rainbow and all of the oceans. All these I am, and more too.

"I am the Blood of the Soil, the husband of the seed, the father of all plants on earth. The Life of the Seed lies dormant until I vitalize it. It then awakens to active life of its kind. But, for it to live on, I must nourish it. I am Nature's greatest gift to all living things. I am 'The Fountain of Life.' Inspired writers refer to me as 'Fertilizing Showers," and 'Living Waters.' My responsibility is infinite. I must be present everywhere, always conferring constant benefaction on countless creatures in every square mile of land and sea. Never can I sleep. I know no rest. Yet I will never die. I am majestic in my strength and unlimited in my power. I am indestructible—even fire cannot destroy me, for my authority over fire is absolute. For those who partake sufficiently of me in my full elemental purity, I am the 'Fountain of Youth,' and Nature's sublime alexipharmic, for I am the master component of the living body, and the major ingredient in mankind. I am "Creature Water,' mankind's bountiful endowment from the skies, from a kind and loving 'Father.' I am the gift of 'Tears from His eyes.' "

Water was the first liberator of the impulse of life. Without it there could have been no plant, animal or human life, nor any growth or expansion. The total volume of water remains the same, revolving among these forms: liquid, vapor and ice. Most of it is in the seas, rivers and lakes, while there are vast hidden reservoirs of water beneath the earth.

By the secret process of growth, which is innate to all living things, tiny cells of life built from the inside out, using raw materials of water, air and sunlight to reproduce themselves. The miraculous process caused seemingly identical cells to build a great variety of green plant organisms.

As they developed they produced tiny seeds, all carrying forward the mysterious wonder of life. Each seed was endowed by the Creator with its own individual pattern and colorings for its unique expression of the Invisible Mind. The rooted green organisms worked together to create a livable world for future animate creatures; to be higher manifestations of the One Creator. Plants of the present time are essentially the same as very early plants of long ago. They are working mechanisms that have remained unchanged by all the ravages of time.

The early "green kingdoms" were Nature's first and most amazing "water-works," depending on nothing outside of their own natures and natural laws, established by the One Great Intelligence. In proportion to size the lowly grasses were the greatest "water-raisers," but trees, which grew from tiny seeds to great heights and bulk, operated in a unique way and exemplified an unquenchable spirit. The remarkable activity of trees and shrubs, which were to become vast, forested wildernesses, was so designed, apart from growth, to make use of the natural laws to "raise" water to the leaves. The leaves were inherently equipped with a mechanism to produce chlorophyll, the vital link between the sun and the earth. Its green coloring matter was able to make food out of carbon from the air and hydrogen from the water, and was the one channel through which the energy from the sun was captured. It was the original source of all food and its variations, its original nature being similar to human blood. The ceaseless activity of chlorophyll during the formative stages of the earth prepared it for and was later to sustain the living world of diversified forms of plant, insect, bird, animal and human life.

From tiny seeds that fell to the ground long ages ago and were covered with leaves and sod, other plants and seeds were born. While still contained in the seed, the embryo of each tree was equipped with roots, trunk and two leaves, according to its own pattern. With warm weather great changes occurred in the dormant seeds. Awakened by the sun, and vitalized by the water, taken from the ground by the roots as well as by rain, the embryo trees began to grow by an unexplainable and complex process, gradually developing root systems of extensive mileage. The shoots grew upward toward the sun, while the roots went downward into the earth, anchoring the young trees to one spot.

The basic principle of the system was the tiny cells living at the tips of the roots, which absorbed the hidden water. The cells contained a fluid called protoplasm, the essential matter of all cell life. It gave them the power to grow from the "inside" out, to repair tissues and to reproduce themselves. Living beings alone are able from one self-particle to evolve other complex beings like themselves. The protoplasm flowed continuously around the growing stems or trunks, which became larger and taller. The sap, the fluid containing protoplasm, was largely water,

which flowed upward like a fountain through the trunks and branches to the leaves, bearing the food necessary for life and growth. All parts of the trees were connected with the root systems by "unbroken ropes" of small, water-filled tubes.

A small amount of the sap dissolved the plant food, so that a concentrated solution of it also flowed downward for continual growth. The leaves were so placed that they received energy from the sun. By the intricate combination of living cells, using air, water and solar energy, the leaves produced the chlorophyll, which was dissipated into the air. The process of evaporation served as a vital link in rotating the world's supply of water. However, the "green life," whose roots tapped the reservoirs and kept the water moving in and out, may have had a greater effect on rainfall than evaporation from the exposed surfaces. The insides of the countless trees of the forests primeval always held water, the amounts increasing through cold periods.

Every tree and shrub species has its own particular color, which is inherited, but each one develops its own shade of its species color under the influence of climate and soil conditions.

Every autumn the nutrient in the leaves begins to move back into the stems and roots of the plants, the green chlorophyll pigment is no longer produced, and light destroys what is left of it in the leaf. That leaves a yellow coloring in most foliage, but the plants that become vivid in color have another pigment called anthocyanin. If their sap is acid the leaves turn orange, or red if neutral, light purple if alkaline, dark purple or blue.

Warm sunny days cause plants to manufacture much sugar, which means that large quantities of the anthocyanin are created in the leaves. Cold autumn nights will keep the sugars from moving back into the branches so that more remains in the leaves to produce vivid foliage.

The sunlight of ancient days, captured by the early flora, fell with them, and during the long glacial periods they were buried and fossilized to become hidden treasures and future sources of great wealth.

The origins of bituminous coal, oil, and its refined product, gasoline, as well as limestone were all green. A few "green things" survived each cold period, while new flora appeared as well with warmer temperatures.

In time a new race of cone-bearing, evergreen trees, called conifers, arose. Only two of various species of the early conifers survived, the noble, giant "Redwoods" on the western coasts of the present North American continent, the oldest and tallest of all trees. The "Big Trees," or Sequoias, the mightiest in bulk, grew on the highest ranges of the inland mountains, not far distant.

As the last glaciers retreated, vast, intricate and self-sufficient green wonderlands of forested mountains, valleys, lakes and rivers emerged, carved out by the powerful sheets of ice. Infinite species of trees and

plants arose from the same "life stuff," the invisible "substance" or ideas in Creative Mind. Each plant and tree was a miracle in itself, yet all were interrelated to produce a world of beauty, balance and harmony. The "green world" with its series of standard steps within each of its many species made it ready for the existence of all forms of life.

The vegetable and mineral kingdoms, though vast and mighty, were rigid and unable to use their inherent powers as they chose. Higher forms of life, however, being pliant and resilient, like water, were difficult to keep in any shape they did not wish to take. Taking many different courses the streams of life slowly produced countless mobile living creatures, birds and many kinds of animal and human life, to enhance the beauty of the physical world and increase the wonder and joy of life. True humility is the understanding and appreciation of the miracles of Creation.

What one believes about God, the Creator and Giver of all Life, makes a great difference in the life of the individual. God *is* Life, the Soul of the Universe, not an entity of itself, as has been and still is the belief of many people. God is the creative, all-pervasive, indwelling Spirit of all of Creation, the Source of everything there is. Spirit is ever-ready to maintain Peace and Harmony in the world but can do so only through the obedience of all mankind to Its laws of Humility and Love.

It is important to know that the "heavens and earth" or the spiritual and material planes, are primarily states of mind, and that mankind, as a race, is always in the midst of their expression. Mankind's body is the earthly side of an inner "heaven," which will sometime be realized as the evolutionary process reaches fulfillment and mankind manifests its real self.

In past ages most of the masculine part of humanity departed from the ways of goodness, creating a race consciousness of earthly power, selfishness, greed and materiality. If men could have understood their own folly and applied spiritual laws to their actions, the history of mankind would have been very different from what it has been. It would have been a history of a peaceful world, instead of one of constant conflicts, chaos and "bondage," both physical and spiritual. Most people have been long held in the grip of erroneous thinking, resulting in the tyranny of some people over others. Very few have been aware of their own divinity, but those few tried to live by and teach spiritual laws, as they gained spiritual visions. The majority had "eyes, but did not see, and ears, but did not hear."

The mind of the human race as a whole has been very slow to grasp spiritual ideas and to start out on the path of spiritual unfoldment, the ultimate goal of every life. By closing their minds to new ideas, men have kept themselves and others "in bondage" to materialism, and have no inner freedom. The only true freedom is of the Spirit, which, however,

does not mean that one is free to do as he or she pleases, but rather, to choose between right and wrong thinking. By obeying the Law of Goodness (God) everyone reaps the wonderful benefits, while disobedience to it brings only suffering.

Consciousness is habitual awareness, so that what each life becomes depends on its own awareness and use of the "Unseen Power within." Each individual is an entity in its own rights, and, as such, cannot excuse him or herself for shortcomings or benefits on the grounds of hereditary influences. No one is "born" great. Everyone rises or falls by his own efforts, but has the power to choose the upward or downward way. Each can use and make the most of whatever talents are present, be they great or small, and acquired by heredity or more probably acquired by the soul itself before its birth into this life. Each one can choose also to overcome all obstacles and shortcomings that block the way to unfoldment to the higher levels of consciousness.

On the other hand, one can choose to ignore and thus waste small talents which could with effort be increased, and in self-pity give up in the face of obstacles, slipping downward instead of rising higher.

There is in every soul an evolutionary process or upward trend, however slow it may be, towards perfection. It may be likened to the natural "water-raising" in the wonderful trees, up through the trunks to the limbs, branches and leaves. The miraculous "Power," however, must become active within before it can free the consciousness and start the upward journey of Spirit from the bondage of sense and purely outer things to the higher levels of consciousness. All people have been and are on many different levels of unfoldment, but all are on their ways to the heights. Only by having open minds can people learn the Truth of Being, and the great Laws of Love, Understanding and Wisdom, which must be obeyed by every individual, for they alone lead to Peace. True Wisdom far surpasses self-pride, intellectual knowledge and world power, for it is a spiritual quality of the Heart, not of the Mind.

Tradition should be a guide-post, never a hitching-post, for the human race is destined to journey ever upward. Everyone born into the world has a contribution to make to the common life of the human race. The most important and most lasting contribution that can be made by anyone is individual character with continuing lofty aspirations.

II

Heritage of the Ages

ALL OF THE YESTERDAYS of the past are the foundations on which today and all tomorrows are built. Each new generation inherits all the contributions of great souls who have had spiritual vision and lighted the way for others to follow. The good of the past should be appreciated, honored and studied for the lessons of experience and wisdom which the most advanced souls have left as a treasured legacy to all the world. History should be studied, as well, to learn and profit by mistakes that have been made by those lacking true wisdom. The thinking of those on the purely sense levels of intellectual and masculine consciousness has brought about so-called progress, but discord, strife and misery as well to God's beautiful world, for they were brought about by conquests of the selfish and strong peoples over the less powerful but more spiritual and peaceful peoples.

The hope of the world does not lie in statesmen and generals, armies and navies, nor in material wealth. The only hope of the world lies in the realm of spirit, the hearts of mankind.

As all living beings with hidden potentials experience birth, infancy, childhood, youth and maturity, so the human race as a whole is going through the various stages of development. First comes the physical stage, then the mental and intellectual stages. Only the minority have attained the spiritual level of consciousness wherein lies understanding and true wisdom.

JOB: The fear of the Lord—*that* is wisdom,
And to depart from evil—is *understanding*.

Most people through countless ages have been physically- and materially-minded, selfish and self-willed, relying entirely on outer physi-

cal power and intellect to bring forth lavish "civilizations" that have risen and fallen.

In very early times and through the years, a few people have become aware of their true identity as "Children of God" and Co-creators. They are the ones who set out on the long journey of their own spiritual unfoldment, that they might help lift up the world and establish peace and harmony for the good of all. That is the ultimate goal of all mankind.

III

The Garden of Eden

THE TRUE METAPHYSICAL MEANING of the greatly misunderstood, misinterpreted and distorted allegory of Adam and Eve, who were placed in the "Garden of Eden," is that the world in which we live is primarily a mental and spiritual world, and that it is the mind which produces all visible phenomena. The "garden" is not a geographical location, but one's individual consciousness, for consciousness is the "River of Life." Adam and Eve do not represent two individuals, male and female, as has been assumed, but one human being. Mankind was "created in the image of God," who is both male and female. Adam means the body, the outer or visible part of life, while Eve represents the soul, or the creative human mind, which consists of the inherent knowing and the feeling nature. In the Bible, woman means the soul.

The story, which has confounded many generations and caused untold troubles and errors in thinking, expresses the great law of human nature, that the body cannot experience anything that does not first come into the mind. The mind cannot have a conviction or conception without its affecting not only the physical body but all its material surroundings as well. One's environment is the outer expression of both the conscious and subconscious mind. Eve, the soul or mind, can bring Adam, the body, trouble or peace. But Adam, the body, can do nothing to Eve unless one's soul first "eats" of the forbidden "fruits" of wrong thoughts, such as fear, anger, jealousy, worry, greed and countless other negative thoughts; without wrong thoughts the body or embodiment will be harmonious and at peace. Anything that the soul does "taste of" must and will appear in the body.

In the parable, Eve (the consciousness) did not eat an "apple" as some have interpreted the story, but tasted only the "fruit" of the "tree of the knowledge of good and evil." Literally there was no geographical "garden" and no such "tree" anywhere on the earth, but early orthodox theories of religion were founded upon a supposed "fall of man" caused by being "tempted" by woman to eat the fruit of an actual tree in a

certain location and a definite time in the past. Taken in any but a metaphysical interpretation, the story is absurd. The hidden meaning is that a mixture of good and evil, or wrong thoughts, causes suffering of one kind or another to the thinker.

Mankind has been given free will to think good or evil, and throughout the past the race, as a whole, has chosen to think more wrong than right thoughts, thus bringing about the so-called "fall of man," with its attendant sufferings. The discord of the world and wars will continue as long as negative thoughts are indulged in by people in the world.

In the allegory, the male appears first because human beings are always aware of their bodies before they discover even their environment. The journey to discover their higher consciousness (or soul) is a long, hard one.

The serpent represents the lower nature, or the carnal mind, which believes that inner things are subservient to outer things, instead of the reverse, which is the Truth. The mistaken belief, the cause of most troubles, is well depicted as a serpent with its subtle movements.

As soon as one allows wrong thinking to take hold of the mind, there is a feeling of being unprotected (or naked). After one suffers from such thinking, as in the story, he or she begins to consider what was done and to turn to God-right thinking.

As a result of the "temptation" and "fall," the soul produces new ideas with much labor and trouble. Artistic creations and new inventions have come slowly and with difficulty throughout history.

For eating of the "forbidden fruit" mankind was sent out of the "Garden," where all is harmony, and must remain outside until false beliefs are given up and all people are ready to unfold their higher spiritual selves. The enmity between the soul and the serpent with its subtle movements is easily understood, and also that she will ultimately "bruise the head of the serpent," by overcoming all erroneous thoughts.

The only way to overcome wrong thinking is to refuse to accept it as Truth. All people are on different levels of consciousness, some still on the material or sense level, while others are on various levels of mental and spiritual unfoldment.

The allegory goes on to tell of a remarkable river, whose source was in Eden, the mind, but which in flowing out of the "garden," divided its self into four branches. The first branch, the Pison ("in the land where gold is"), represents man's spiritual nature, for gold stands for the Truth that the power of God is everywhere present. The river represents God as Life, Truth and Love. The Pison, meaning inspiration, or "Eve," refers to the river Indus far to the East, and is the right course of mankind's consciousness.

The second river, Gihon, encompassing Ethiopia, symbolizes the feeling nature and refers to Egypt and the Nile, which became "the

land of bondage" to the Jewish people. Many people bring on most of their troubles or "bondage" through uncontrolled emotional natures.

The third river, Hiddkel, stands for the Intellect, the symbol of man. Pure intellect has nothing but will power and self-pride, which always fails eventually. The fourth river, the Euphrates, here stands for instability of matter or the body, for the Euphrates river constantly shifted its course in early times, and the instability of matter is a well-known fact in metaphysics.

The lesson of the parable is that when humanity regains its realization of its oneness with God, or all-good, all error will pass away and the world will be ruled by spiritual rather than material consciousness to bring about harmony and unity among all people.

The word *woman* really means "one with," or "part of man," emphasizing the fact that body and mind are one, that the body is only the embodiment or out-picturing of the mind or soul. "Adam" felt intuitively that he and woman were one individual, not two, and called the soul Eve, for the mind or soul is the "mother," the sole Creator of all that exists in the outer.

"Thereafter shall a man leave his father and his mother and shall cleave to his wife, and they shall be one flesh" (Genesis 2:24). In the Bible, written of course by men, some inspired, some less so, "parents" usually means one's own past, so yesterday is the parent of today. No individual must feel that he is limited by past mistakes, for yesterday has no power over today, unless one gives it power in his thinking. When today's thoughts are on a higher level than those of yesterday, outer conditions must change, for Adam and Eve are not two people, but *one.*

Throughout history, however, as man became patriarchal in his ways and materialistic in his thinking, spiritual principles, Eve, were ignored and "woman" was literally "put into bondage," her true role in life submerged in the river Gihon, which represents the feeling nature. For centuries the common view among males, in part or perhaps wholly, due to the misconstrued allegory, was that woman was an inferior part of the human race, and was incapable of rational judgment, original thought or artistic creativity. The majority even exulted in their self-assumed superiority, which revealed only their true ignorance of spiritual principles.

A few early philosophers, especially, Plato, felt that "woman only seemed inferior because her natural capacities had been thwarted."

Each human being, male and female, comes into the world with his or her individual capacities and unlimited potential to use them as they desire. However, because for centuries man in general considered himself superior to woman, she was "kept in bondage" and not allowed to express her talents or her own individuality.

It has been said that what one *is* is God's gift to each of us. What one *becomes* is his or her gift to God, the Supreme Mind.

We are created to live balanced lives, not only for our own happiness, growth and contentment but also for the good of others and to the glory of God. If we had been intended to be only physical, only mental or only spiritual, we would have been created differently. We are, however, three-fold Beings, whose ultimate purpose is the expression or manifestation of our Creator's ideas of a perfect world of peace and harmony in all areas of our lives.

The truly great people of the past as well as of the present are not the aggressive, selfish seekers of fame and fortune, wealth and power by force, nor the warriors, the conquerors, the explorers, nor proud statesmen. The truly "great" are the humble, unsung men and women who have sought Truth and have helped to guide others into the paths that lead to the "Kingdom of Heaven," which is not some far-off place but hidden within every heart, waiting to be entered. The selfish humble people are the truly noble ones who have left the most treasured legacies to the many unawakened people who live today.

"Think it not unimportant how you clear the trail ahead, or hold the guiding flame, For always someone follows where you go, And always someone comes because you came" (R. Grenville).

All groups of people through the ages have revered and idealized a few men, who manifested high and noble qualities, as types of the "perfect man," to be emulated by all others. The perfect "man" is a composite of all the best human qualities, both male and female, inherent in varying degrees in all people. His achievements, however, surpass those of any one individual, each one of whom is an expression of some but not all qualities in the "hidden man of the Bible," the Christ.

All ancient sacred writings came through human minds, thus being influenced by the minds of the individual writers, who, at the time, were all men. Some writings, called the Apocrypha, emphasized the divine feminine of the "hidden man," giving woman a noble spiritual entity. Those writings, however, were later discarded by patriarchal man in what came to be the Authorized Version of the Bible, in which only the achievements of the masculine side of mankind, the Intellect, were emphasized.

The compilers of the Great Book do say that "God created man in His image and likeness—male and female created He them," but they disregarded woman as having no vital part in the divine plan of Creation, although "Eve, the Mother of all living," symbolized the spiritually of mankind, the way of the heart. The three hundred and eighteen Bishops of the Council of Nice were all men, who thought only in terms of male egotism and a traditional feeling of superiority to women.

Physically, real man's *will* thoughts are dominant while the *love* thoughts are in control in the feminine expression of Spirit. In the expression of the masculine side of life feminine thoughts are obedient to the

will, so the assertive *will* of man very early decreed that woman should be subservient to man. In his first Epistle Peter reveals the feminine nature of Spirit thus: "Let it be the 'hidden man of the heart,' even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The feminine nature with its great heritage of love was dominated so long by the willful masculine mind that it accepted the rule of the head over the heart. The Intellect functioning *apart* from Spirit cannot perceive the deep things of Spirit, for they are only discerned spiritually. This false concept unbalanced the whole human *race,* breaking the spiritual link, Love, between most of mankind and its Creator. Right balance and true harmony between both the masculine and feminine characteristics are necessary for wholeness, peace and unity.

Jesus was the visible manifestation of Creative Mind, for He was a perfectly balanced combination of the highest qualities of good, both masculine and feminine. He taught the mastery of the spiritual over the material mind, teaching how easy it is to overcome seemingly strong personal and material conditions when the Mind of Spirit, the Christ Mind, is brought into action. It was not Jesus, the personal man, but the Christ Mind in Him, which is hidden in every individual, that proclaims Itself as the only way mankind can be saved from the ignorance of the unenlightened race mind.

Jesus' wondrous message of Truth, that of the divinity of all people, was misunderstood and rejected by the majority of people. He taught the dynamic power of ideas, thoughts and words and their relation to second things—morals, feelings and actions. Religious interpreters of Him did not make clear the Creative Law that all "second things" are created by thought, the invisible Power within, which makes all people not only capable of but also responsible for bringing forth God's dream of peace and happiness for all.

Jesus told people where to look for the kingdom of God—within their own Beings. Until all mankind understands what this kingdom is and each one dwells within it, they will not be able to create God's kingdom on earth, for which they pray. He spoke of the "second birth," not of the body, but of the soul and spirit as the awakening of his Nature *within the heart.* All will see the kingdom of God by creating it within and expressing the Christ consciousness of Christ Mind, moment by moment, throughout eternity.

The Christ-Mind may be likened to a compass. It always points the way to right, good and wise thinking and action.

IV

Early Races of Mankind

THROUGHOUT AEONS OF TIME, mankind, male and female "both created in the image of God," but with differing characteristics, unfolded very, very slowly in different places and in different ways, according to their individual inner patterns, with unlimited potential. With both masculine and feminine attributes, as well as creative abilities, they were thus the highest manifestation of the formless, Creative Power and Intelligence. Their purpose was to become channels for the expression of God's goodness, and to carry out God's wonderful plan for a peaceable kingdom to be established in the world.

The races of mankind can be likened to the remarkable trees, for each, according to its kind, brings forth its own fruits, which in mankind are called "cultures." As some fruits can be grafted onto other fruit trees, so the cultures of allied races may be transfused from one to another. Although each may borrow certain concepts, customs, languages and institutions from others, each race puts its own stamp upon whatever it obtains, because of its unique, innate characteristics. The nature of a culture depends primarily on racial inheritance, which can be changed only by the slow process of biological variations and selection, together with environment and social influences.

As the great need of trees is good cultivation and nourishment, especially water, so the human races need essential elements for the proper development and unfoldment of their inherent powers. A race with fine physical, mental and spiritual qualities can greatly improve the cultural inheritance received from its ancestors, but degeneration of a culture can result from the inclusion of weaker inheritances as well as unfavorable environments.

The races of mankind originated from very small beginnings or family groups into small groups, eventually "living under the same tent." They became the nuclei of larger groups, which, as their numbers increased, became tribes. Thus, distinctive inherited racial characteristics were passed on from the original small families, so that members of each

race possessed similar physical, mental and spiritual traits in varying degrees.

All primitive tribal societies were matriarchal in organization, woman being held in high esteem. The physical strength and reasoning ability of man was recognized, but the spiritual superiority and intuition of woman was acknowledged and revered, as well.

As the "wheels of time" turned, one large continent is believed to have been the original center in which most, if not all, of the races of mankind unfolded. The continent, Asia, signifying "land of dawn" (from the Sanskrit *Ushas*), was the "cradle" of the white, yellow and red races. As the Infinite Intelligence, by whatever name it is called, envisioned and out-pictured many and diverse patterns for all green life, so it brought forth animal and human creatures according to diversified physical, mental and spiritual patterns, each equipped with the potential to express its own individual identity.

In and around the great inland sea, the Mediterranean, meaning "sea between two continents," as well as the lands in the western part of Asia, bordering its shores, the three original groups of the white or Caucasian races originated, while most of what is now Europe, and the present North America, were covered with great glaciers. The three groups, the Nordics, the Mediterraneans and the Alpines, with distinctive family characteristics, were the ancestors of the future European nations. They varied physically as well as intellectually, morally and spiritually.

The tall, strong and restless Nordics, with an abundance of blond hair, and the shorter and sturdy, more settled brown-haired Alpines were superior in physique and bodily stamina to the short, dark Mediterranean groups. However, the Mediterraneans excelled them both in intellectual and artistic attainments and were probably the most competent of all early peoples. The Mediterraneans gave to the world the great ancient civilizations of Egypt, Crete and Phoenicia, including Carthage, Etruria, Mycenaean Greece, Assyria and much of Babylonia. The early Alpines, an agricultural rather than a maritime race, made large contributions to the civilization of the world, both in Asia and later in Europe, but were to play a slower and more spiritual part in later progress. To the stable and settled Alpines who tended towards democracy is due for the most part the earliest Mesopotamian civilization between the Tigris and the Euphrates rivers.

The Nordics, excelling physically, as well as intellectually, and tending towards aristocratic ideas, were imitators rather than innovators, but in due time were to become superior in sea-faring, discovery, conquest and scientific developments. Thus, of the three primary races the Nordics represented primarily the physical and intellectual; the Mediterraneans the intellectual and artistic, and the Alpines the spiritual qualities of mankind. These attributes are transmitted unchanged from

generation to generation. Although they are not limited to one race, given traits do occur more frequently in one race than in another. Each race differs in relative proportion of good and bad strains, as do nations and classes of people.

The Nordic races with long skulls are believed to have originated after the glacial epochs in the northwestern parts of Asia and the thickly forested regions and grasslands of what is now eastern Europe. There the isolation and severe climate produced the vigorous, self-willed and proud "masculine-type" race, who felt superior to others because of their physical power. In early times they were hunters, cattlemen, migrants, who were to become adventurers, sailors and soldiers as well as domineering and individualistic rulers, organizers and "aristocrats," in contrast to the essentially pleasant and democratic character of the Alpines. The Nordics were responsible for feudalism, chivalry and knighthood, with their attendant class distinction and self-pride. The pure Nordics were characterized by greater stability and steadiness than were the mixed peoples. They spoke the Celtic language, although there was no actual Celtic race.

The area of the Himalaya Mountains, Himalaya meaning "abode of snow," was the loftiest part of the world, and the original center of the round-skulled Alpines, whose first industry was sheep-raising. They were an unassuming and unassertive people, modest and peace-loving, with very high ideals and innate conceptions of spiritual Truths, intuitively possessing a sense of their own worth and divinity. Because of their gentle and humble qualities they were characterized more as a "feminine-type" race. They were suited to domesticity, although the males were strong in battle when forced to fight.

"But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (James 3:17). Their feeling for family life stifled all attempt at organization or political life. To them life was not a personal adventure but a long chain, a gift received and passed on to others. They were lovers of all Nature—forests, fountains, stones and especially singing birds and wordless creatures. Only one other early race, the red race, felt such kinship with the "lower creation." There were many similarities between the two races, including the love of song, for many of the Alpines were gifted with "singing hearts," as well as soft sweet voices. They knew intuitively that every thinker, even the most seemingly original, owes his good thoughts and ideas to the One Invisible Mind, while wrong thoughts came from his own lower Nature, and separation from "the One Mind."

As all the people and tribes increased in numbers through the centuries the various races intermingled somewhat; the "masculine-type" groups becoming aggressive and patriarchal, either conquering and absorb-

ing the more "feminine-type" peoples or, in most cases, killing the males and taking the most desirable women for their wives.

In their fall, however, the "spiritual families" or "Trees" were as forest leaves, strewn by the winds of Autumn—forgotten but leaving behind them a fertilizing power in the "soil" from which other trees (or individuals) with the same characteristics should appear as time went on. A few of the Alpines were able to keep to themselves, but through some of the absorbed women of that spiritual race, their gentle and noble qualities were preserved and scattered among other groups. The intermingling of the early races eventually formed numerous nations, as they migrated westward over Europe, "the broad face of the earth," most of the people in time forgetting their ancient heritage.

V

Westward Migrations and Contributions

MOST OF THE MIGRATIONS were usually a long series of movements with a slow infiltration of individuals and cultures. While the Alpines, who came up the Danube and settled in the Alps, were almost everywhere overwhelmed and absorbed, some groups of Alpine stock escaped, fleeing ever westward, seeking isolation.

The early Alpine migrants made large contributions to the civilization of the world and were the medium through which many advances in culture were introduced from Asia in to Europe. They were the first to bring the nomad hunters a knowledge of agriculture, primitive pottery and domestication of animals. They made possible permanent settlements and increase in the population.

Still later, the final expansion of the Alpines was the means through which the knowledge of metals reached Europe. The metallurgical industry, bringing in the Bronze Age, changed the social order of life based on kinship and brought forth new populations or specialists.

It was the beginning of progress in science and technology and created the first accumulation of capital for a fuller exploitation of the earth and natural resources.

Custom, which had been democratic, was replaced by laws, the interpretation of which was entrusted to a "divine" king. The so-called "divine right of kings" was the supposedly God-given right to rule. Economic power became concentrated in the hands of the "divine king," who established the laws.

Although the Alpines introduced metallurgy to Europe, ushering in the "Bronze Age," it was the Nordics who benefited by it, for in their hands the bronze weapons proved to be very destructive. With their terrible swords they conquered the Alpines of Central Europe, and then raided the ancient world, destroying many cities.

The Alpines temporarily lost their identity, sinking into a more obscure position, and playing a comparatively unimportant part, as many

of them were Nordicized through conquest rather than remaining an independent type. Their influence was felt, nonetheless, over all of Europe.

The last wave of Celtic-speaking Alpines, the Cymry-Brythons, occupied what is now northern France. The population of the High German areas are now largely Teutonized Alpines, while the Low German countries are the realm of the early Nordics, the so-called "aristocrats." At present the Nordics are on the wane and the acclimated and early populations of Alpines and Mediterraneans are reasserting their political power through high breeding rate and democratic institutions. As Nordics intermarried with natives there has been an old resurgence of native stock, principally Alpine.

As patriarchal progress swept westward, "God" became more the religion of the Intellect and the objective world than of the Heart, in spite of the teachings of Christianity. Intellect itself cannot perceive the deep things of Spirit, which, as the Scriptures say, "must be discerned spiritually." As so-called civilization developed, man's Intellect began to try to discharge spiritual obligations by deifying personalities, building extravagant places of worship, such as huge cathedrals, at the same time committing acts of great cruelty in the name of religion.

Man, in his self-pride, bowed down to power, wealth and material things, a condition which had its foundation in divided minds. The "mighty ones" were unaware that all living things are spiritual in essence, depending entirely on the one "Spirit," invisible but all-powerful, which had established spiritual laws and principles for the good of all, not for just a few. Some thought that they could ignore God's laws, but the self-will, self-pride and self-sufficiency of some without true worship were the causes of the centuries of distress and bondage in which many people suffered.

VI

Armorica—And Migrations to the Fair Isle

COMING AT LAST to the most remote shores of the continent, some of the Alpine Brythons settled on a grey rockbound peninsula jutting out into the mighty, capricious sea. At times the desolate moorlands were colorful with golden gorse and rosy heather. The austere land, buffeted by the winds and gales of the frightening surroundings, was suited to their mystical natures, and was called Armorica, meaning "land by the sea." In its rugged isolated solemnity they retained to a great degree their ancient traditions, customs and language, which was so soft and melodious that it was said to be "like the cooing of doves."

In the awe-inspiring region the Cymric Brythons worshipped all nature, as an expression of the One Creator, understanding and conversing with all of God's wild creatures in a close feeling of kinship. The people of Armorica, high-minded yet humble, were the only ones to retain in any purity their early Alpine culture and true racial characteristics.

As years passed some of the Brythonic tribes crossed the channel about 600 B.C. to a beautiful, sea-encircled isle where Phoenician ships had in the past come for precious metals. Aboriginal tribes had also occupied parts of the island in days long gone by. They called their new land, warmed by the Gulf Stream, *Ynys Prydain,* meaning "Fair Isle," settling in the southern regions, where an ancient circular structure of huge boulders, a mysterious relic of the ancient neolithic race which had preceded them, rose on a wide open plain. Other groups of tall stones or menhirs silently bore testimony to human occupation of the island in by-gone ages. Great feats of transport and engineering had been carried out to bring the huge heavy stones from distances of a hundred miles or more, probably partly by water and partly by land. The great temple, Stonehenge, and its true significance were to be a mystery to mankind through centuries to come.

The people were known first as Brythons, then Britons, and their land later as Britain, from *Pyrdain.* A pastoral people with a knowledge

of how to cultivate the soil, raise cattle, sheep, goats and pigs, they knew also the art of weaving cloth and making articles of earthenware. They constructed palisaded villages of wattled or thatched huts and strongholds or "duns" on the hills. Communication and trade increased and transport was maintained between tribal centers, ruled by chieftains. They traded with Armorica and Gaul (northern Europe) as well as with Mediterranean countries. The largest settlement, Lyn-din, meaning "town on the river," was situated on the beautiful broad river, the *Thames,* a Celtic word meaning "tranquil or smooth river." They lived comfortably and peacefully, with no thought of aggression or desire to influence others in their thinking. They were guided by priests called Druids, who were the leaders of their spiritual life. The Druids taught that the first principles of wisdom are the "good of all mankind" and "fortitude through the vicissitudes of life."

Among them was a special class, called bards, who were poets and musicians. The bards or minstrels wandered about the countryside, chanting tribal traditions, at first to the accompaniment of a wheel striking on a string, and later to the accompaniment of a telyn or golden harp. The bards were the dominant influence in shaping the general character of the people, for they helped to bring out the innate genius of song in the mild, naturally reverent and somewhat shy and sensitive race.

A famous bard and prophet of old, Taliesin, prophesied thus: "Their God they shall worship; Their language they shall retain, Their land they shall lose, Except wild Wales" (Hemans).

VII

Invaders of Britain

AS THE WHEELS of time continued to turn, the land of the Britons was partly conquered and some of the inhabitants Romanized in a small degree by Julius Caesar and his legions. The motherland, Armorica, became Lesser Britain or Brittany. However, because of troubled conditions in Rome, Caesar was forced to return before he had completed his conquest. For a while the Britons enjoyed comparative peace; until their land was coveted by Teutonic tribes in the northern part of Europe. For centuries Europe had been the battleground of the various nations made up of the mixed races.

At different times, Angles, Saxons, Danes, Jutes overran their homeland, causing widespread destruction and suffering. They killed or made slaves of many Britons, while absorbing the fairest of the women—the old, old patriarchal pattern of man's conquests. Thus, some of the noble, spiritual Alpine characteristics were transmitted to future generations of English people.

By constant encroachments on the lands of the Britons, the few Britons who escaped sought refuge in the inland forests and marshlands, west of the Severn and Dee rivers, while some fled to the long western peninsula which the Romans had called Cornubia, from their word *cornu* meaning "horn." The Britons called it Cernyn.

The invaders made up of the mixed Teutonic races gave the Britons the name "Weales," meaning "foreigners," although they themselves were the true foreigners. Weales was the plural form denoting people but in time it acquired territorial significance, becoming Wales, so that the people were called Welsh. For a long time the Brythons refused to accept the derogatory and unfair name given to them. The long peninsula became known as Corn-Wales, and in time Cornwall.

A few fortunate Brythons escaped to Armorica, their homeland, while still others, some of the strongest and most highly endowed, fled to the mountain fastnesses of the northwestern regions, which they first called Cymru and later Cambria. There they founded the northernmost

kingdoms of Strath-clyde in Caledonia (Scotland) and the mountainous region, now Snowdonia, where "Eyri Wen" of early times (Mount Snowdon) lifted its lofty peak to the clouds.

For a long time Strath-clyde, "wide river valley" of the Clyde River, and Halifax (now in Yorkshire) remained independent Cymric kingdoms. It was more than two centuries before Strath-clyde was reduced to smaller dimensions. For more than four centuries, however, all attempts to conquer northern Wales ended in failure.

VIII

The Land of Harp and Song

MOUNTAINS ARE BARRIERS against change, so that the highly-endowed Cymro-Brythons, who had penetrated the misty-blue mountain-land, gathered inner strength and firm faith to cherish and cling to their old memories, beliefs, customs and lilting language, as well as to their high ancestral ideals of justice and true nobility.

In Cambria, the wild land of beauty and mystery, of silvery streams and falling waters, they determined to maintain their independence and freedom. Although they were outwardly defeated by the greater numbers of the invaders, they would not be overcome spiritually and always dreamed of regaining their lost heritage sometime. In the mountains the shining Cymric spirit overcame adversity and suffering as their innate mystical and poetic qualities were quickened and their imaginations and originality burst forth in song. Their ancient musical tongue, too, was peculiarly adapted to poetry. The inspiring heights became a stronghold of genuine nobility of spirit and valor, symbolizing the unconquerable spirit of the ancient Alpine stock.

Deeply religious in their own way, they possessed an amiable serenity like their tranquil valleys and a strength like their mountains, with the sparkle and warmth of the sunshine on their summits. Although shy, they expanded in the right atmosphere, and beneath their quiet exteriors were hidden deep emotions and a warm understanding of and sympathy for others in distress. They had a passion for learning and above all possessed "singing hearts" and soft, melodious voices. They loved to sing in spite of their confinement, disappointments and deprivations, and partly through song were lifted to great spiritual heights.

To them all Nature, including themselves, was like a harp upon which beautiful melodies could be played by the ever-present but Unseen Spirit. They expressed themselves more easily in song than in any other way.

Their highly receptive minds were instilled with the early, simple

apostolic teachings of Jesus, during the Roman occupation. In religion, as well as in everything else, they sought isolation, and for a long time there was strife between the bards and Christianity. Strong in their moral superiority over those about them, they resisted the later Roman developments of Christianity and refused to be dominated by their foes. Thus they adopted religious principles in their own natural and distinctive way in the isolated mountainland. Rather than changing the Christ-like qualities of the race with its in-born nobility of spirit, the simple teachings of Jesus enhanced them. Their sincere religion was their own; they had their own clergy, their own individual usages and their own faith at first hand, "worshipping God in Spirit." No other race adopted Christianity so easily or with as much originality and sincerity, or kept its own natural characteristics in their worship as did the Britons in their mountain retreats. Everywhere else in Europe Christianity was introduced on a firm foundation of Greek or Roman civilization, with their forms and organization. *Some* of the "Christians" (who were that in name only) were the cruelest people in the world.

As the power of the Roman church grew and spread, Wales became the sure retreat of simple Christianity. The strong-minded Britons began to express their own individuality and were able to gain ecclesiastical independence.

As a people in general, they possessed a profound sense of justice, a great capacity for devotion and were preeminently endowed with feminine "tact" and diplomacy, rare in most males and lacking in many females, but a highly important quality in creating peace and harmony.

No other race held woman in such high esteem, nor has been more dominated by its ideal of womanhood. She was accorded freedom both before and after marriage. "Every woman is to go the way she willeth," was an ancient Welsh law.

Within their own hearts they found the essence of the Truth of Being. As their souls were stirred, they brought forth a literature of romance called The Mabingion, based on the ancient traditions, which proved to be the truest expression of the Welsh genius.

In the century of their awakening, poets were more numerous than philosophers or men of science and were distinguished for possession of deep feeling, imagination and pathos. Their genius was responsible for the "lifting up" of the people of their land.

The lofty and noble thoughts of the bards "flowered" in the beautiful moral legends and tales of romance created around a King, named Arthur, son of Arthur Pendragon, no doubt a person partly true and partly imaginary.

In the romances, the setting of Arthur's kingdom was Cornwales (Cornwall), with its mythical capital, Camelot. There Arthur held court, where his brave knights are said to have sat at a Round Table, which

symbolized the world and the basic equality of all mankind. The Cymric bards idealized Arthur and his feats in poetry and in song, endowing him with all the high and noble qualities of their race. Thus he became the symbol of the heroic resistance of the Britons in the face of disaster, as well as a symbol of their spiritual triumph, their unity and shining spirit of freedom.

The name Arthur meant "an eminent person, high, lofty," while the title Pendragon, meaning "chief of kings" was a title of exceptional honor, conferred in times of great danger, when the kings were invested with dictatorial powers.

The themes of their stories were simple and exclusively heroic, dealing with patriotism, high moral philosophy and the ideal of womanhood. The charm of the narratives lay in their simplicity and the extreme mildness of manners that pervaded them, together with the universality of the ideals expressed, all in striking contrast to the more violent mythology of the belligerent and aggressive nations.

Wandering harpers traveled far and wide, singing the praises of Arthur to the mellow tones of their harps, thus inspiring in their kinsmen the high ideals of Truth, Right and Freedom for all. They held a yearly festival of music and poetry, in which competition was intellectual and artistic. At first these festivals were called the "Gorseddau" and were held in the open in some conspicuous situation set aside by circles of huge stones, called the "Circle of Federation." They were held while the sun was above the horizon, or, according to the expression used on those occasions, "in the face of the sun and in the eye of light." The presiding bard stood on a large stone (Maen Gorsedd) or the stone of assembly in the center. The sheathing of a sword upon that stone was the ceremony which announced the opening of a "gorsedd" or meeting.

The bards always stood in their unicolored robes with their heads and feet uncovered within the circle. Their flowing robes of blue, white and green symbolized Nature, the clouds, the sky, the green grass and trees, at the same time signifying purity, wisdom, and piety—the essence of Truth.

At the festivals a special feat was one in which the poets composed songs as the harpists played the melodies. Those who improvised the best verses for the longest time won the coveted honors.

Thus as misfortune had "played on" their heartstrings, it had made them singers whose unusual creations were destined to delight the imagination of all mankind in years to come. The genius of the bards was greatly responsible for the melodies that were to become famous, and make their land renowned as the "Land of Harp and Song."

> Sweet was the Cambrian Harp in ancient time,
> When tuneful bards awaked the song sublime,

And minstrels caroled in the bannered hall,
Where warlike trophies graced the lofty wall.
They sang the legends and traditions old,
The deeds of chivalry and heroes bold.

O Cambria! though the sweetest bards are dead,
And fairies from the lovely vales have fled,
Still in thy sons the music mind may trace
The vestige of the former simple race;
Some pious customs yet preserved with care,
Their humble village piety to declare.
Ah! still they strew the fairest flowers and weep
Where buried friends of sacred memory sleep.

The wandering harper too in plaintive lays
Declares the glory of departed days.
And Cambria, still upon thy fertile plains,
The dower of hospitality remains.

MRS. HEMANS
(A Welsh lady of great talent)

IX

England and France

SOME OF THE EARLY Teutonic invaders, the Saxons, were so called from the Saxon word *saex*, meaning short crooked sword, so that they were the "men of the sword," who were fierce and cruel in war and conquest. They were a coarse and crude people, who celebrated all events with strong drink and wild revels. To the pagan festivals flocked the "gleemen," who sang the warlike epics of their homelands. Compared to the mildness of the Brythonic mythology and poetry all their gods were fierce and their tales violent. The invaders respected woman to a degree, but without any chivalric delicacy or spiritual appreciation. The Teutonic woman generally possessed none of the finer instincts of the feminine nature. She inherited property and bequeathed it as in matriarchies and was man's companion in war and drudge in peace. The men were content with one wife, but there was little spiritual or real love in the relationship. Life was primarily material. It was a long time before the Angles and Saxons accepted Christianity at all, because it was so contrary to most of their natures. At last, with great difficulty, King Aethelburt (first) of Kent, was persuaded by his wife, Bertha, to listen to a missionary, Saint Augustine, and his companions, who came to Kent from France in A.D. 597. Thus, through a woman's influence Aethelburt was converted to Christianity, and Saint Augustine was given a house in the royal city of "Cantwaralyrig" (Canterbury), where he became the first Bishop of the Mother Church of England.

Gradually some of the people were converted and a cathedral was built, as well as small parish churches in outlying areas.

The church fostered both religions and secular learning for males, so that under its softening influence the people began to acquire milder ways and some culture. Knowledge, formally transmitted orally, became a written language and arts and crafts were encouraged. In time universities and monasteries were built and enriched by the so-called "royalty" and "nobles," the physically strong warriors who had fought the wars, and for their services were granted large portions of the con-

quered lands. Thus, a selfish caste system arose, based on land ownership and birth, rather than on any true standard of nobility.

By constant encroachments on the lands of the Britons, King Egbert of Wessex established the strongest Saxon kingdom. The other kings, realizing the necessity of unity for their own protection, recognized Egbert as overlord of all of the smaller kingdoms, although the people were still belligerent and quarrelsome among themselves.

At a Council of the "nobles" and bishops, called the Witenagemot, held in A.D. 837 at Winchester, it was declared that since the majority of the conquerors were Angles or Engles the country should be called Angle-land, in time becoming England.

Later when the Danes seemed about to take over all of England, King Alfred, a descendant of Egbert, was able to turn the tide so that peace was concluded, the territory in the east going to the Danes, and the land in the west to the English, so that England became even more a mixture of races.

By his good deeds in numerous areas, Alfred was given the title "Alfred, the Great." But once more the Danes conquered England, Danish kings occupying the throne between A.D. 1016 and 1042.

Alfred's successors anglicized the Danes, uniting Wessex and the Danish kingdom into one kingdom. For some time there was constant upheaval in England, after which the Saxon line was restored in the person of Edward, "the Confessor." Edward had lived most of his life in Normandy among "religious" people, where some Norsemen had earlier plundered and ravaged the northern part of the continent, then settled and founded a colony in France, calling it Normandy—"The Land of Wisdom."

The Norse, or Northmen, through a century and a half blending with the French people, also made up of mixed races, adopted French laws, language, customs and manners, becoming on the whole much better people. The name Norsemen was softened to Normans as they grew in power and prosperity, developing their innate abilities in law-making and statesmanship.

Edward, loved by none, hardly knew the English, so brought some of his Norman friends to England, where they were given important places in Court circles, as well as large gifts of lands. Discontent and hostility thus arose among the English.

Edward was followed by Harold, the son of his chief advisor, but Edward's second cousin, William, the Duke of Normandy, became a formidable claimant to the throne, saying that Edward had promised him that he should be his successor.

X

The Norman Conquest

WITH THE BLESSING of the Pope in Rome, as the lawful claimant to the throne, William resolved to conquer England and be the king, so he gathered a large well-equipped army for the invasion, while Harold was in the North overcoming other Norsemen. Warned that William's army had landed on the shores of England, Harold hastened southward to find the Norman barons, clad in shining armor, with emblems and mottos painted on their shields. Near the shore at Hastings they met the cruder army of Saxons, protected only by leather shields. After a fierce battle in which Harold was slain, the proud Normans marched victoriously into the southern lands. On Christmas Day, 1066, William, afterwards known as "The Conqueror," was crowned king at Westminster Abbey.

The Normans, physically, militarily, and materially stronger than their opponents, very soon established a system of feudalism patterned somewhat after the one in Europe in which land, worked by "serfs" attached to it, was held by vassals, in exchange for military and other services given to the overlords.

William seized lands from the populace, giving them to his warriors, who became the "nobles" and high officials regardless of their characters; some were fine people, others less so. With the invasions the long series of conquests of the "Fair Isle" came to an end, and the country was one of mixed races, local differences owing to the proportion in which the racial elements were blended. Because of isolation, the early Welsh or Brythons were not as mixed a nation as the English. Among the English were, of course, hidden some of the racial qualities of the ancient Alpine stock, absorbed by conquest.

Among the "nobles" in William's army was *Roger de Courcil,* the ancestor of future English and American Churchills, some of whom were to attain fame in various fields.

Roger's family was "of the best blood of France," renowned for some time on the continent. The township in France, called Courcil, later

Corcelles in Lorraine, was given as a manor to Wandril de Leon, son of Gitto de Leon, who was of a "noble family" and a soldier in early times. One son, Wandril, had taken the name of his manor, becoming Lord of Courcil, founder of the English Courcil (Churchill) family.

For his services to William, Roger received lands in the lovely counties of Dorsetshire, Somersetshire, Wiltshire and Shropshire, counties rich in British blood. He married Gertrude, daughter of Sir Guy de Torbray, settling in Somersetshire.

In the *Office of Heraldry in England,* the following is the origin of the Stoddart family: "*William de la Standard,* a knight, came from Normandy with William the Conqueror—said to be his cousin. He was Standard Bearer to V. Pulesdon, who bore for arms three silver stars on a sable ground, the name Stoddart, perhaps derived from the Office of standard bearer. This Office conferred a high rank on its occupant and was generally given to a near relative, on whose family it frequently became hereditary."

Burke's Landed Gentry says: "The family became strong in and around London, and some descendants emigrated to Scotland, having estates in various parts of Scotland for about 300 years. Robert Stoddart, representative of the Scotch branch, is said to have refused a baronetcy from King George III. The family has given to England many men of note—Admirals in the Navy, high officers in the Army, diplomats abroad, Magistrates and Judges at home. Present branch traces descent from John Stoddart of Liberton" (b. circa 1565). Their motto was "Light through the Clouds."

Sir Richard Chase (from the French word *chasser,* to "hunt") was said to be Lord High Provisioner of William's army—manager of the foods. His coat of arms, with three lions rampant, indicated that he was a warrior of superior degree. For his services he received lands on the river Chess in Buckinghamshire, which became Chesham, the "family seat." The family motto was *Ne cedis malis* ("Never yield to misfortune").

XI

England Under the Normans

THE NORMANS brought with them the organization of the "manor," becoming by their favors the "aristocracy," while the conquered people whose ancestors had done the same to the Britons were considered the "common people" and were mercilessly oppressed by some of the most selfish Normans, for there were of course, differences among their characters too.

A manor was a dwelling with a courtyard, surrounded by fields, kept in the hands of the "lord of the manor," and cultivated by tenants and servants. Other lands were rented by "freemen," on an equality with the "lord." "Unfree" tenants or villeins held land in return for which they had to work on the "lord's" lands.

Because of the need for protection, certain towns were fortified places of security and refuge and were kept up by the "freemen." Trade was the distinguishing mark of a town as opposed to a village, and guilds were formed to protect equality of trading rights. There was also an influx of Norman artisans, weavers and other craftsmen.

London, formerly Lyn-din, surrounded by woods, water and waste-land, became a gay and prosperous city, through which passed many colorful processions, for the newcomers loved lavish ostentation. In the king's processions rode the "nobles," gorgeous in silks and velvets, their horses being covered with cloth of gold, the mayors and aldermen in scarlet.

They took pleasures in the "gleemen," who combined the characters of juggler, tumbler and minstrel, wandering about the villages. There were also outdoor sports, wrestling, leaping, racing and hunting. Many fairs and gay holidays were held throughout the years.

In all of western Europe there was only one religion, the Catholic, and the Church of England was part of the great Catholic Church. William refused to admit the Pope's claim to be his overlord, and the

people resented the interference of the Pope in their affairs. The church, however, was the center of the social life of the peasantry, as the manor house was of their labors. It was the meeting place for all events in their lives. The people were proud of their churches and gave liberally to their support. Besides the ordinary clergy, there were monks and nuns, who withdrew from the world to devote themselves to prayer and meditation. There was also a religious order called "The Friars," who mixed with and preached to the people.

The monks received so many great gifts of estates that before long about a quarter of the land came to be owned by monasteries.

Education was strict and not confined simply to book learning but to training also in courtesy and manner. The real work of education, which was only for males, was done in the grammar schools by teachers appointed by the monks. Oxford and Cambridge Universities were established for scholars.

The town of Bristol on the west coast was the chief seat of England's terrible slave trade, which was countenanced until a decree forbidding all traffic in slaves was issued.

In 1084 William built a royal fortress at Colchester in Essex on the site of an old Roman town said to be the oldest recorded town in England. The buildings, made largely of Roman materials, comprised artworks, ramparts, a fortified gateway with a drawbridge and a ditch or moat with palisades. The fortress contained corner towers over a hundred feet high and a very large "keep," the strongest, innermost part of the castle, as well as a crypt beneath the castle.

William, knowing little of the people or their language, had to reward his friends with high offices and large parts of the country. Some of them were dominating and cruel masters of the peasantry, who tried at times to rise up in revolt. William turned great tracts of land into preserves, taking over villages and homes of the "common people" to satisfy his followers' cruel lust for hunting, just for the sport of killing. All but the nobles were forbidden to kill the game, under penalty of death.

The misery of the people deprived of their homes and lands made them hate their oppressors. The Normans, however, possessing greater capacities for organization than their subjects, did establish a firmer government and more systematic laws, typically patriarchial.

After William's death, Norman skill and learning were blended with Saxon endurance and steadiness and some Brythonic spirituality and creative genius. It was a colorful country, in spite of disease, poverty, cruelty and class distinction—an age of gaiety, dancing and song, for there was some British blood in the people, more noticeable, in the

northwest and the midlands than in the south, although, no doubt, numbers of Britons were absorbed by the first conquerors.

The Britons (Welsh) were less changed as a race than any others who peopled the island:

> An ancient folk, speaking an ancient tongue,
> And cherishing in their bosoms
> All their glorious past.

XII

The Singers

THE TIME CAME when the genius of the long-burdened Welsh hearts began to "flower." The lofty, ideal and representative character of their legends of King Arthur, the creations of a half-conquered people, began to have universal appeal, as symbolic of the perfect government, bringing a new element into the conceptions of the people. They stressed the life of the forests, with deep feeling for all nature, even personifying animals. They presented a "new order of equality" in which man's worth depended on his own integrity and sincerity. Arthur's Court symbolized the ideal court of liberty and justice, which was the secret of the Round Table with its ideals of heroism, beauty, modesty and romance. The Cymric bards were the first people to exalt woman above man, and to recognize her spirituality and true worth.

Brilliant in many ways, but imitative and superficial in others, the self-willed Normans, of all people, became everywhere the representatives of the races on whom they had imposed themselves by force. To them nature was pretty, rather than grand, and love was a pastime rather than a devotion. Their chief desires were to show skill and courage and to display elegance of dress and armor, characteristics of the self-seeker, in contrast to the desires of those with selfless natures.

Little by little the songs of the Britons with their lofty ideals were carried across to the continent by the Normans. To them the world owes the renown of the Welsh "soarings of the spirit."

The ideals of chivalry, which the tales inspired, softened somewhat a rough and lawless age, but their purity of thought became misinterpreted almost to immorality by some.

The poetry and songs greatly influenced German and Christian life and character, bringing out the hidden genius of some of the ancient kin of the Britons in the Tyrolean Alps and along the Danube. An unknown Austrian knight gathered together in epic form the scattered ballads, heroic traditions of the unpoetic Teutonic (Nordic) peoples, softening them and weaving them into the *Niebel-ungenlied,* the German *Iliad,* with its setting on the banks of the beautiful Rhine River. The day was

to come when it would be adapted to imperishable music by Richard Wagner. The Minne singers on the continent corresponded to the Welsh bards.

Zitterthal, a valley in the Tyrol, an ancestral home of early Alpines in Europe, became renowned for the power of its carolers and zither players, as well as for its colorful and bright pageantry of folk costumes, and universal good will and cheerfulness of its people. Their poetical and musical nature made the valley rich in folklore and gave the world the famous "yodel," a form of singing with abrupt changes between the normal chest voice and the falsetto.

The special glory of the Tyrol in the twelfth century was Walther von der Vogel weide, not only the most talented of the Minnesingers but the greatest lyric poet of the Middle Ages. Although he bore a German name, his ancestral nature was spiritual. Walther went from court to court and from castle to castle singing songs that stirred the hearts of others. Many of his artistic triumphs were achieved at the brilliant court of Vienna, an ancient Alpine settlement on the Danube. Its name probably meant either white castle or town of the Wends.

Walther so loved the joyful birds, the "little poets of the air," that he left a sum of money to furnish food and water daily to them, so that the place above his cloistered grave would always be melodious with their voices.

In a few centuries Longfellow was to write:

> From these wandering minstrels
> I have learned the art of song,
> Let me now repay the lessons
> They have taught so well and long.

The Viennese, with so much Alpine blood, became known as the most musical people in the world, for everyone became something of a musician and a fine dancer. The hidden poetic genius found expression in the graceful waltz, the "poetry of motion," in which the Viennese people were most gifted. Vienna was to become the home of many of the world's greatest musicians, Gluck, Mozart, Beethoven, Haydn, Schubert, Brahms, and the Strausses, as well as others.

In northern Italy, early Alpine territory, Francis of Assisi, through the beauty and unselfishness of his life and his love for mankind and all "creatures without words," became the greatest saint of the Middle Ages.

XIII

Breton Friends of Henry I of England

WILLIAM WAS SUCCEEDED by his unscrupulous son, William II, known by the name of Rufus, while another son, Robert, received the Duchy of Normandy. William II was succeeded by a talented younger brother, Henry I, who was crowned King of England in 1100 and also took Normandy away from Robert.

Some of the Norman barons were striving to cripple the royal power when Henry I came to the throne. Henry tried to strengthen his hold on the throne by counterbalancing the power of the Normans with a new "nobility," from Brittany, part of his inheritance. Henry had spent much of his youth in Brittany, the "Armorica" of old, and had made friends there.

The countryside was dotted with little hamlets, thatched stone cottages, small wayside chapels and marketplaces with "sacred fountains." Not far inland from Mont-Saint-Michel, where a Benedictine Abbey had been built on a great rock, rising from the sea and sand, was a fertile plain, the "Marvais de Dol," which was protected by an embankment twenty-two miles in length. There stood the "Stone of Dol," a solemn menhir thirty feet high, surmounted by a cross. About two hundred feet above the plain rose Mont-Dol, on which was situated the little village of the same name.

The son of the Dapifer or Steward of Dol was Alan Fitz-Flaad, who was to become the founder of the Stuart line of Scottish and later English Kings. His close friend was Rhiwallon Extraneus, a reserved young man of high standing in Brittany. He was kin of the Lord of Dol, and the monks of the Saint Florent monastery. The name *Rhiwallon* was Breton for "Roland," and *Extraneus* meant to the Normans what *Wealas* meant to the Anglo-Saxons—"stranger." Because of his strange tongue, he was called Roland Le Strange.

As a young man Henry continued to spend much time in Dol and counted among his close friends and supporters Alan and Roland.

Knowing their natural abilities as peacemakers, he took them to England, endowing them with fiefs in return for their services. The grants of "folkland" were made by a "book" or charter, and the estates known as "Booklands." Alan and Roland received grants in Norfolk, a part of East Anglia. With them came also a little group of Breton families from Dol. There was constant intimacy and interdependence between the two families for several generations, every charter of each family being signed by a member of the other family.

Roland married Matilda, daughter of a Norman, Ralph De Hunstanton, who possessed considerable estates in Norfolk, Hunstanton being the "family seat." Thus according to custom the eldest son, John Le Strange, received through his mother a very large inheritance, which accounted for the ascendancy and influence of that branch of the family.

King Henry married a daughter of the old West Saxon line and governed well with the aid of his Breton vassals, who helped to avoid unnecessary wars. Being kinsmen of the Welsh, some of the family were given lands on the Border, or March, to keep the peace.

Under Henry I, there was order and justice, but lawless barons caused troublous times. After his death Henry's daughter, Matilda, who was to be his successor, was overthrown by Stephen, the grandson of "William the Conqueror," who seized the Crown. Later, however, Matilda's son, Henry II, became heir to the throne, carrying out the policies of his grandfather, Henry I. He also supplanted some of the Norman nobles with Breton vassals, who began to develop a better common law, worked out along the old customs, so that they with the King made England the richest, most peaceful, most intelligent and united kingdom in Europe. Henry II was the first king to place the common people, except the females, in a situation where they had a share in the government.

As a reward for their services to Matilda, the Le Strange brothers, who were all endowed with unusual diplomatic ability, were given castles and large possessions on the "March," where there were glorious wooded heights, winding rivers and well-watered valleys with upland vales called "hopes."

Both the Fitz-Alans (Flaad) and the Le Strange families stood faithfully by their King during both good and troubled times. Next to the Fitz-Alans, the Le Stranges were probably the most important family on the March, distinguished for their abilities in the field and in council, and especially for their steadfast loyalty.

In 1160 Guy Le Strange became Sheriff of Shropshire. It was his duty to collect taxes, disburse sums for repairs to the King's castles and to purchase ammunitions. He was the "keeper" of the two royal castles of Bridgworth and Shrewsbury.

The numerous members of the family were prominent in all diplo-

matic circles, bringing about several peaceful negotiations. Some of the great movements of medieval history were started and carried out by the "Marcher Barons." They kept "Open House," showing hospitality to all who came to their castles. During feasts in the great halls, whose walls were hung with gorgeous tapestries, music was played by musicians in the galleries, or by the wandering minstrels. The stories of King Arthur and the ballads of Robin Hood of the twelfth century were sung as the flickering torches made shadows on the walls. England began to celebrate Christmas festivals, which became a combination of old Roman and Teutonic traditions and customs and Christianity.

Henry II was succeeded by Richard I, called "The Lion-hearted." The country was in a comparatively peaceful state, with his father's lawyers and ministers continuing to govern the kingdom for him. He was a soldier who had none of his father's qualities of leadership. Most of his time was spent going on the Crusades—military expeditions which some who professed Christianity undertook for two centuries to recover the Holy Land from the Moslems.

The proper heir to the throne was Arthur of Brittany, the son of Henry II's third son, who married Brittany's heiress, Constance, but another son, John, seized the throne, caused the murder of Arthur and the loss of most of the French dominions. Cruel and despotic, he was hated by everyone until at last all classes rose up in revolt. Because of disputes over questions of the Church, churches were closed and the country was in a turbulent and pitiful state. John was forced by his nobles to sign the great document known as Magna Carta, one of the sources of our modern freedoms.

Through the years descendants of Roland Le Strange remained loyal to their sovereigns and are said to have used great judgment through the troublous times, for they not only escaped the enmity of the barons, but even received marks of favor from them.

John Le Strange III was the first to make the Le Strange fief, Knockin Castle, a strong military fortress, the most advanced outpost in Wales. *Knockin* came from the Welsh word *cnoc,* denoting a hillock. In 1236, during the turbulent reign of Henry III, who succeeded John, John Le Strange III became Sheriff of Salop and Stratford, having custody also of the King's castles, and helping to bring about many peaceful issues of long negotiations between the Welsh and English.

XIV

Edward I and His Successors

THROUGH THE YEARS the Welsh had preserved their liberty in the mountains of Wales and what was later to become southern Scotland. Towards the end of the thirteenth century, Edward I, son of the incapable Henry III, became King and was a leader of ability, who permanently shaped the English Parliament.

His ambition to rule the whole island resulted in his invasion of Wales, when her Prince Llewelyn refused to yield the usual homage. With the fall of the Welsh Chief, the Welsh Kingdom was brought under English supremacy. Llewelyn's head, encircled with a wreath of ivy leaves, was set over the Tower of London in mockery of a prophecy that "a Prince of Wales would some day be crowned in London."

To propitiate the Welsh Edward promised them a "native-born king, who could not speak a word of English." In a few days he presented, as the "Prince of Wales," his own son, born recently in the Welsh castle of Caernarvon. Henceforth the title was conferred on the English sovereign's eldest son. Although Wales was annexed to England, it was still a separate country, and the "Marches" remained as before under the sway of the Marcher Barons.

Scotland in the north was a larger country, which offered stubborn resistance. Since the Norman Conquest the Scottish Kings had paid homage to England, but their hold on their subjects had been weak. In the southern lowlands, where there was a strong infusion of Anglo-Saxons with Cymric Brythons, law and order had prevailed somewhat, but in the northern highlands, Gaelic tribes gave more allegiance to their chief than to the King. However the country had slowly been making comparatively peaceful progress until Edward tried to rule Scotland and the people rose in revolt. After several battles, the Scottish people remained unsubdued.

Through the years Ireland, which had been rent asunder by tribal wars and lack of organization, was also invaded by the English. Although

conquered, the Irish were not subdued, and many Britons, having settled in Ireland, took up Irish speech and customs.

The Roman Church had reached its zenith during the twelfth century, dominating a society just beginning to emerge from feudalism. There was discontent everywhere, with growing ideas of liberty and equality. Many fine and noble people of vision were persecuted and burned at the stake or otherwise tortured as heretics because they held beliefs opposed to the official doctrines established by cruel and despotic males.

The reign of Edward I was distinguished by many legal and legislative reforms. In 1295 the first perfect Parliament was summoned, directing the election of two knights from each shire, two citizens from each city, two burghers from each borough, all men of course, as women were considered only as property.

The reign of Edward II, son of Edward I, was a failure, even though he tried to carry out his father's plans to conquer Scotland. Scottish independence was acknowledged with the victory of Robert Bruce at Bannockburn in 1314, seven years after the death of Edward I. There was little peace or harmony on the islands in the sea, as in 1339 began the Hundred Years' War, in which England lost most of her possessions to France.

After other turbulent reigns Henry IV, the Duke of Lancaster, was crowned King in 1399. During his reign the clergy of England began the practice of burning heretics under an Act directed chiefly against the Lollards, as the followers of Wycliffe of Yorkshire came to be called. Their doctrines anticipated many points in the coming Protestant Reformation.

The fifteenth century brought more discord among claimants to the throne. The wars which resulted were called the "War of the Roses," from the fact that a red rose was the badge of the House of Lancaster, and a white one that of the House of York. After numerous battles and short reigns, Henry Tudor, the Earl of Richmond, of the House of Lancaster, became Henry VII in 1485. He was the son of Edmund Tudor, whose father was Sir Owen Tudor, a Welsh nobleman and knight of distinction. Edmund married Margaret Beaufort, through whose descent from John of Gaunt, Duke of Lancaster, their son was to become the first of the Tudor line of Kings, Henry VII. Margaret was barely fourteen years old when he was born in 1485.

The Welsh people saw in Henry VII a man partly of their blood, fulfilling the ancient prophecy of Merlin, seer of King Arthur, that one of their kin should be crowned King of England. They saw in his magnificent wedding to Elizabeth of York the union of a descendant of Llywellen, the Welsh chieftain, with a descendant of the Welsh knight Sir Owen Tudor. Welshmen came to be favored at Court, and Wales triumphed at last.

Henry enforced common justice and refrained from unnecessary wars, weakening the strength of some of the lawless "nobles" and giving some of the people more rights, but as King he proved to be a disappointment.

It had long been the custom of kings to use their daughters as pawns by planning marriages to gain possessions they desired. In a political alliance Henry's eldest daughter, Margaret, became the wife of James IV of Scotland, with the intent of bringing about peace between the two countries. There were many insurrections, but his administration throughout did much to increase the royal power and to establish more order than had prevailed before.

XV

Henry VIII and His Successors

HENRY VII's ELDEST SON, Arthur, was married to Catherine of Aragon, the daughter of the Spanish monarch, for political reasons also, but Arthur died soon after the marriage, at the age of fifteen. Through a dispensation of the Pope to marry his brother's widow, another son, to be King Henry VIII (1491-1547), married Catherine. Of their children only one daughter, Mary, survived.

The royal power, which had been so much increased by Henry VII, was used by his son in a tyrannical and erratic manner.

The outstanding event of Henry VIII's reign was the outcome of his own capricious private affairs, rather than in his conviction of the necessity of a reformation in religion. He became intolerant of his wife, Catherine, and enamored of one of her maids of honor, Anne Boleyn. Failing in his appeal to the Pope to dissolve a marriage which had been made legal by the special dispensation, he broke away entirely from the Catholic Church. He married five more times, treating all of his wives shamefully, having two beheaded. However, he was able to get himself recognized by Act of Parliament as the Head of the English Church, ignoble, immoral, and tyrannical as he was, like many people through the centuries who were blind to the true principles of Christianity and righteousness.

Henry's only son, Edward VI (from his marriage to Jane Seymour), was King in name only, between the ninth and sixteenth years of his age, when the Earl of Hertford was Regent. His reign was important chiefly for the success of the measures of the reformers, who acquired considerable power, formerly monopolized by the Catholics.

After Edward's death in 1553, Henry's first daughter, Mary Tudor became Queen. (A brief attempt had been made to place the young noble woman Lady Jane Grey on throne; she was beheaded in 1554.) The chief desire of Mary, a zealous Catholic, daughter of Catherine of Aragon, was to establish the Roman Church in England. Political motives were

the reason for her marriage to Philip II of Spain, but she never gave him any share of power.

When Mary Tudor died in 1558, Elizabeth, Henry's Protestant daughter by Anne Boleyn, succeeded her, reestablishing the Protestant faith in England. She took the Scottish throne away from her Catholic rival, Mary Stuart ("Mary, Queen of Scots"), who had returned to Scotland from France in 1561. Mary suffered several years of imprisonment before Elizabeth had her sent to the scaffold and beheaded in 1568.

England was now the most powerful Protestant nation and a rival to Spain. Frequent conflicts occurred between the two countries. The greatest event of Elizabeth's reign was the complete victory of the English Fleet over the "invincible" Spanish Armada, sent against England by Spain. In Elizabeth's reign London became the center of the world's trade.

XVI

In Retrospect

FROM EARLY TIMES, when so-called "civilization" began its patriarchal progress westward, it was accompanied by almost constant warfare and misery of all kinds. The tragic state of affairs was due to the lust for power and possessions of the strong, materialistic people, who selfishly misused their great potential of Divine Mind power. Living only on the physical or sense level of consciousness, they vanquished, killed or enslaved many who were far more "noble" in spirit than many who falsely called themselves "nobles."

In their egotism and disobedience to God's inexorable laws, men, for the most part, have fallen short of God's plan for creation, which was to establish a kingdom of peace on earth. Through their wrong thinking, men have caused their own "falls" and brought the world to the brink of disaster, by the blindness to the Truths of Being. God, or Spirit, cannot and does not create wars, nor can It stop wars and their awful destruction, for people are the only channels through which God-Mind can express Its ideas. The representatives of God's Mind on earth, mankind, are the only means of eliminating discord and creating harmony, so that it behooves every individual to strive to rise out of the lower self to the higher self of wisdom and understanding, under the guidance of God—"All-Good"—instead of listening to the lower self.

Before the fifteenth century the people of Europe were for the most part unaware of the existence of another great continent across the vast ocean, "The Sea of Darkness." A few Norse sea-rovers called Vikings had discovered a wonderful "Summerland" (now lower New England) before the twelfth century, and had found a few red tribes who had been very friendly and hospitable to them while they were there. The stories of their discoveries were related in their sagas, which were stories of battles, customs, legends and adventures, narrated in prose around their big fires. They were unaware of the extent of the land and knew very little about the noble race whose ancient heritage it was from countless generations of their ancestors and who were in unity with the "Great Spirit" and all of Creation.

Part II

"The Good Land of a Good People"

XVII

The Wonderland

FOR COUNTLESS CENTURIES the great region of what is now North America underwent drastic changes because of the activities of natural forces, under physical laws. Water in its many forms was probably more important than anything else in transforming vast lowlands with a large inland sea into a glorious wonderland of awe-inspiring forested mountains, hills and valleys and vast prairies. Countless springs of clear pure water, for the most part hidden in the "high places," were the unseen sources of many brooks and streams, many of which merged to form mighty rivers. The land was dotted also with shining spring-fed lakes.

After the retreat of the great glaciers a virgin wilderness of beauty and hidden treasures stretched for three thousand miles from the shores of one mighty ocean to the shores of another. A beauteous "green" world appeared as if by magic, alive with color and the music of flowing waters. In time the air was filled with the joyful songs of many varieties of birds, as well as with the voices of other wild and beautiful creatures. It became a "living" land pervaded by the many sounds of the pristine wilderness.

It is known that, in the dim and far-distant past, the differentiation and development of mankind took place on a continent on the other side of the world, whence humanity spread out in all directions, giving rise to so-called "races" of people. The earliest families were the origin of races possessing distinct characteristics, which were transmitted according to fixed laws, which operate as surely as the laws which operate in the phenomena of inanimate nature. Through long periods the intermingling of early peoples, principally through conquest, produced great variations in the individuals of all groups of people. Some perceived the hidden spiritual Truths of Being and opened the ways of life to others, while the majority remained on the lower or sense levels of thinking. Those people of vision and true inspiration left vast heritages of different traditions, cultures and characteristics.

Mankind has continually undergone "natural selection" through the operation of environment and social intercourse. Many migrations on

both continents caused usually by drastic changes in climatic conditions tended to weed out the weaker human elements and to mix one "selected" race with another. Thus the mingling of groups in time created racial stocks with highly diverse characteristics. The regions where groups of people settled determined them to a large extent, but race itself and the physical and psychical structure of mankind are entirely distinct from either nationality, language or customs, and have been the controlling factor in human development.

At one time during the great changes in the earth's surface the two great northern continents of the world we know were connected by a "land bridge." For many centuries, even before the glacial periods, various groups of people from Asia, some with red or copper-colored skins, went over the strip of land connecting the two continents in a long series of migrations southward. The severity of the climate at times drove some tribes of each successive wave of humanity back or southward, so that they became widely scattered. Presumably, some of the earliest migrants disappeared entirely, while others continued to come during interglacial periods. The migrations took place over so many centuries that fifty linguistic stocks were developed. It required a very long time for a primitive hunting people to develop the arts of agriculture, architecture and writing and to bring forth highly developed civilizations such as those in the Southern Continent. There is some doubt as to where those groups originated.

Those who survived the rigors of the northern climate were joined by postglacial groups, who probably were the ancestors of the noble red race, which eventually was to people and possess the "Wonderland" of the Northern Continent.

Only the strongest and those with passive endurance and steadfast faith survived. The severity of the climate tended to reduce the number of children born and to eliminate the mentally active, but physically weaker, who were best equipped for material progress. However, the conditions instilled in the survivors the forbearance and stoicism for which many of their descendants were to become renowned.

The environmental conditions tended, as well, to produce the fine physiques and spiritual qualities so notable in many of them which, generation after generation, journeyed across most of the lovely land of their inheritance to its eastern shores.

As the nomadic tribes migrated southward they found majestic mountains, lakes and rivers, and vast areas of awesome wilderness, abounding in the mighty redwood trees later called sequoias—giant evergreen trees with small oval cones and hardwood. Creatures of the Past, they were already thousands of years old, the largest and oldest of all living things. Silent voices of the Past, they told of an all-powerful, all-wise Maker of all things. Fossil remains of some of the great trees have been found

buried deep in the earth, in circumstances that show the activity of tremendous amounts of water. The story of the Great Flood—one of the many risings and fallings of land masses—is prevalent among the legends of all early peoples.

Turbulent bodies of water had gouged out, in a comparatively short time, a great "hole." It had been followed by earthquakes and crustal movements, which had left great stratification of rocks on each side of a tremendous canyon (now called the "Grand Canyon"), the one place in the world where a complete visible record is written in stone. At the time of the Flood, the layers had been soft, moist and unconsolidated, as the many waters slowly receded. It remained for time and pressure to form the hard stratification of the rock walls in each side of the huge "hole." The red folk marveled at the glory of the strata, for different colors of clay predominated in each layer. Sunshine and shadow combined to produce an ever-changing panorama of rainbow colors.

The early tribes of exploring red men found a side canyon, a jagged gash in the north rim, where they scratched pictographs on the walls of small caves. At the end of the long hazardous journey through desert lands, inhabited by dangerous wild animals, they heard a sound like thunder. At length, they found a great spring from which flowed two lacy streams. They joined to form a roaring torrent which cascaded into green growth in the canyon below. Beside the main spring, many small ones, hidden by cottonwood trees clinging to the steep slopes, were outlets for other falls which emptied into a long river rushing through the lower part of the Canyon, now called the Colorado River. *Colorado* is a Spanish word, meaning "ruddy or red," as the waters were when swollen. However, the natives' name for it was Pashahone.

In some places, they found huge, solemn underground caverns, which also had been formed by the powerful action of the waters. A great wind, which had hastened the subsiding of the waters and disturbed weather conditions, brought about other changes, the surface above the caverns becoming desert land.

Over the whole wonderland were green-growing forms of life, which, together with water, were essential to the existence of animal and human life. In many places the land was richly endowed with amazing trees. There were seven hundred distinct species of trees, distributed over several distinctly characterized regions.

The most humble, yet the most tenacious and omnipresent, of the "greens" were the grasses of various kinds, as well as countless wild flowers. The red folk were aware that grass could survive where almost nothing else could, that it could endure cold and even lack of water, as well as having the ability to reclaim land after fire, flood or storm and even after man's abuse of it.

Partly from the lowly grasses and the glistening waters, the red

people learned the keynote of their existence, humility. As water is lower than all things, it is also stronger than everything there is, with its power to benefit or harm mankind. They learned that in the countless hidden springs of pure water was that precious, peculiar blessing, the gift of health, of which they were such fine examples. They were taught that when they used water they should always think of the "Great Spirit," which, like a river, is always flowing, cleansing, healing and giving power and life to all things. It was their custom never to drink water except from a spring which was kept open and clear. Their "sacred" springs were to them their "Fountains of Youth."

Shining waters are a fascinating lure to all living beings, and the many running waters, ever-singing, ever-flowing, yet ever there, were the greatest of all mysteries. Thus water, with its wondrous powers to give health and soothe the spirit, was recognized as one of the highest symbols or manifestations of the "Great Spirit," which was acknowledged by all, even though under different names.

To them the whole universe was a symbol of the Creator. Rocks represented the earth and also the indestructible and everlasting nature of the "Great Spirit." Some rocks were chosen as "Council Rocks," others as "Lookout Rocks" and "Drumming Rocks," by which tribes could be assembled whenever necessary.

Tall trees, especially white oaks, towering in the forests, were sometimes "Council Trees," around which tribal affairs were conducted. All those natural phenomena, together with the sky, the sun, moon and stars, were mystifying expressions of certain qualities of the "One," all forming a web of life, each part of which was important to the whole.

In the secret, silent places of joy *within them,* "the land of song," which was theirs individually and by inheritance, the naive and noble race exemplified the true philosophy for human survival and spiritual unfoldment in their awareness of the unity of all life.

XVIII

Modest Mothers

IN THEIR NATURAL STATE the red people were unlettered, unworldly, and formally uneducated, compared with some other groups of people, who were developing complex material and patriarchal civilizations on the other side of the world. However, they were a proud yet humble and happy people with true wisdom of the heart resulting from their awareness of their relationship to the Unseen Creator of all things, including themselves. Many were gifted with great intellects, fine personalities and musical temperaments.

Deeply aware of and appreciative of the miraculous gift of Life with its bountiful blessings, they expressed their gratitude in their own individual ways.

From their ancient, faraway homeland the earliest tribes retained the traditions, beliefs and customs of the original matriarchal societies, in which woman was held in high esteem, because of her evident superior spiritual qualities. The physical superiority of man and his intellect by reasoning were recognized also. Thus man represented the outer or external side of life, while woman represented the inner or spiritual realm. Her intellect took rather the form of intuition, the innate knowing or learning something without the conscious use of reasoning. Because the innate wisdom of women was so highly respected, they exerted considerable power in very early tribal affairs.

The original maternal family or tribe was composed of a woman with all of her children and as many of her descendants as came down through the female lines. Women could vote and even rise to Chieftainship. In some tribes the High Priest or Priestess was a woman. Some women of special abilities were civil chiefs and had the power to choose the chieftain. When a chieftain died, the matron, or true head of the tribe holding his title, chose his successor. Thus women exerted a strong influence in early tribal affairs, as well as in family life, creating a people of great integrity. The matriarchal system of government, essentially socialistic, was based on humility, nobility of spirit, and equality con-

cerning political, economic and social rights. In most tribes the women were the owners of the home and children and whatever was in the home, while the men owned the horses, cattle and crops.

Above all else was considered the welfare of every member of the tribe. All phases of their simple lives were lived in strict temperance of eating and of sexual relations, and in moderation, according to their very high moral code. Strenuous and persistent exercise also resulted in physiques never surpassed or equaled by any other race. In their physical perfection, they laid the foundations of a moral life, for no one can hope to maintain such a "temple of the Spirit" unless he can curb his indulgence in sense pleasures. Their chief goal was for each one to be a worthy link in the generation so that they might not, by their weakness, destroy the vigor and purity of their blood, which had been achieved at cost of great sacrifice and self-denial by a long line of ancestors.

> The best preacher is the heart,
> The best teacher is Time,
> The best book is the world,
> And the best friend is God.
>
> (*From the* TALMUD)

The unassuming Mother was, in matriarchal times, the prototype of their spiritual and idealistic way of life, and the earliest spiritual guide of the young. It was she who, in the long-forgotten past, taught the children to "see much and talk little," instilling in them the value of observation, acute perception and the "silence." By example, rather than by strict discipline, the quiet, modest mothers and grandmothers, who were always at home, taught the young from earliest childhood reverence for their parents and the dignity of work. They were taught to be helpful, useful and efficient. The little girls learned sewing and weaving, as well as games, which made them agile, swift and graceful. In games the boys developed suppleness, agility and speed. Because the only professions open to youths were those of hunting and fishing for their survival and, at times, war, they learned to be keen, observant and powerful, gaining great self-control. By making their own weapons, they developed accuracy and skill with their hands.

The small children played with toys made by their parents and were taught the simple but very important eternal Truths of honesty, hospitality, generosity, courage and integrity, as well as being instructed in right thinking. They were taught also correct speech, for to speak incorrectly was to them a disgraceful act. In their lives there was very little selfishness or avarice, the strong always caring for the weak, the young and old, and the helpless. All were brought up to have a tender regard for children. As a whole, the stalwart red-skinned people exemplified in their natural

way of life, as no other people, the "Golden Rule" of conduct, although in all groups there are exceptions.

From their unschooled but wise and selfless mothers, content to be the unsung spiritual guides, the little ones first learned the wonders and the secrets of the "singing" solitudes of opulent beauty and melody surrounding them. They intuitively learned to love their land passionately and to live in perfect harmony with all nature. The awesome wilderness was their "school" and all nature an "Open Book" to them. From the mothers they learned the properties of every plant and tree, as well as the medicinal values of certain ones. They learned also the habits of the "creatures of the wild."

Although the deep forests seemed to be devoid of life, they were the hidden haunts of an infinite variety of fascinating and beautiful living beings: singing birds, shy deer, foxes, wildcats, wolves, tiny chipmunks and squirrels, wildfowl, and the original majestic wild turkey. They understood and recognized the intelligence of many of the so-called "dumb animals" to whom some human beings are so cruel. Sitting quietly and patiently by lakes, streams, and waterfalls, they learned the ways of water creatures. Companioned by all of creation they silently watched and became wise in the ways of the woodfolk, their furred and feathered "brothers and sisters." A mystic bond existed between the "Children of Nature" and their wordless friends, whom they dearly loved.

Animals were killed with regret and only for their immediate needs and survival, or in self-defense, if necessary, but never for wanton pleasure, or in the breeding season. The children made pets of young bears, raccoons, beavers, spotted fawn, rabbits and other animals, which, as they matured, were returned to the woods to tell the other wildings that people were good. Of the deer, the squirrel and the chipmunk the red folk said: "The animals are not wild, 'tis man who is wild and frightens them. They know when hunters want to kill them and they run."

There were many wood-warblers and a variety of small unassuming little chickadees, gray and white in color, some with black caps. They clearly enunciated their characteristic song, "Chick-a-dee-dee," with variations. The tiny gregarious bits of life were always welcome for their cheerful friendliness, and their soft mating call. Song sparrows, known as the "songbirds," also sang in subdued but very sweet and tinkling notes, while the robin redbreast called Apechee was a favorite.

Among the many brightly colored birds was the radiant red-crested cardinal, whose song was a series of rich, clear, whistled notes, increasing in rapidity: "Whoit, whoit, whoit, whoit, whoit, whoit." The song of the gentle meek bluebird, Owaisa, the only bluebird with rose-colored breast, was a simple, short, "Chur-weet." The bluebird was to become the symbol of happiness.

Perhaps closest to the forest folk were the frail, lovable birds who

shared with them their gift of music. With their ecstatic melodies the tiny beings, the essence of Life itself, taught them the joy of living. As a group, they were the most friendly and helpful, for they seemed like messengers from the Unseen Spirit, sent to teach them that life had a purpose and that purpose was to be happy and joyful.

The magic of the varied birdlife brightened their surroundings, transmuting gloom into joy, for each tiny bird in itself was a miracle beyond human understanding.

The tender feeling of the red folk for their wordless comrades stemmed from their belief that the birds were created before human beings and were thus links between mankind and the "Great Spirit." They believed, and rightly so, that all living creatures possess a measure, great or small, of the "One" and that it was the duty and privilege of all to use whatever "gift" they have and develop it for the good of all. In true humility they deemed themselves only a little higher than their companions of various forms, and *that,* only because they were gifted with the power of speech, had greater understanding and were better equipped to hear the "Inner Voice," through which comes knowledge of the unseen world.

As the red folk had no written language all names came down as they sounded and were originally recorded in various languages and spellings, so that, later on, some words were spelled one way by some people and another way by others. In general, however, their "tongues," for there were several, were melodious and poetic, indicating their basic spiritual natures. There were exceptions, of course, because of varying human natures.

XIX

Worship of the "Great Spirit"

IN THE MANIFOLD FORMS of life the red folk saw certain outstanding qualities as reflections of a particular quality of the "Perfect One." Thus their devotions were partly directed through birds and animals as intermediaries. Those who sought contact with the Creator received their personal inspirations, powers and strength, sometimes even their names, through visions of certain animals, birds or other natural phenomena. Their humility and concern for all life, because of their perfect relation to the "One," made them feel that they were divinely appointed to be the "Guardians" of all of Nature. Their sincere worship was not an occasional observance, but an everyday one, with a constant desire to be of help to all who needed it.

In early times they had no written language, creed or form. They offered no sacrifices, built no imposing temples, for their environment was their sanctuary. Although no particular day was set aside for worship, the innately reverent folk were constantly aware of and in awe of the Presence of the Mystifying "Power." Much of their worship, later to be misunderstood by spiritually blind people, took the form of songs and dances having deep spiritual significance. Numerous colorful and devotional festivals of thanksgiving for their gift of Life took place throughout the changing "moons."

In April came the "Moon of the Bright Lights," in May the "Moon of Leaves," in June the "Moon of Strawberries," while with September came the "Harvest Moon," with October the "Moon of Falling Leaves," and with November the "Moon of Snow-Shoes."

Living so close to Nature in all its wonder, the responsive folk became acutely aware of the great and simple Truth of Nature's joy and happiness in spite of hardships and even sufferings. They found wisdom also in the ancient hills and in the babbling brooks that sang the louder when their paths were strewn with rocks. They felt so deeply the pulsating, unending rhythm of their surroundings, with all of its mystical sounds, that it drew out their own innate gifts of poetry and song.

Their own music was primarily rhythm, carried by a simple melody. The only accompaniment was the beating of the drums, which were of various sizes and shapes. In some ceremonies piping flutes and rattles were used, as well as whistles, fashioned of wood, bone or pottery, to imitate the voices of their beloved birds. Their genius was devoted more to song than to the invention of musical instruments. Most of the red folk loved to sing as a means of expressing their joy of living and their deep reverence for all of Creation. Song accompanied almost every event in the life of the individual, as well as the groups.

From their inherited traditions and legends, those with the most spiritual natures preserved the elemental matriarchal beliefs, each tribe or clan in its own individual ways. They loved stories and songs, moral tales, history, funny stories and stories of their forest friends. They were all narrated at the cheery "Central Fires," where they gathered in the evenings. The simple folklore and songs, sometimes enhanced by imagination, were used to teach the young the simple eternal Truths, passed down orally from their ancestors. Although they were all on different levels of spiritual unfoldment, as is true in all groups, some of the leaders were gifted with natural ability to utter their noble sentiments in public gatherings. A few were gifted with clairvoyance and other occult powers.

Adhering to the profound wisdom of their forebears, they expressed their deep spiritual perceptions of Life and Truth in symbols, the most basic of which was, as among most primitive peoples, the Circle, with many variations. It represented the world of nature, created by "The Great Spirit." They observed that many things are round and many things of power work in "circles," and that Nature builds in spirals. There were the sun, moon and stars, the change of seasons and the span of life, with its four ages—infancy, youth, middle age, and old age. Clinging to the age-old ancestral belief in rebirth, they felt that the circumstances of the next life depended on their actions in the present life. Thus they strove for perfection in their thoughts, speech and actions. An old maxim was: "Guard your tongue in youth, and in old age you may mature a thought that will be of service to your people."

Many birds and animals built round nests, and they observed that at times many birds flew in circles, so that the circle, without beginning or end, symbolized the world and the Creator.

The circular concept was reflected in the shape of their movable, colorful dwelling-places, *tipis* or *teepees*. The word came from the Sioux tribes, from *ti* and *pi,* "to dwell in." The tipis were made of hides with the fur inside, covering a tilted conical frame, with streamers suspended from the ventilation holes. The Clan or Totemic symbols or other meaningful designs were painted on the outsides, although in the painting of animals there was little attempt at realism. The "Central Fire," about which they gathered, was another circular symbol of the "Great Spirit."

When setting up the individual family tipi in a large circle with others of the tribe they were to keep the Camp Circle with its opening facing the sunrise and the opening of each tipi facing the East: "Let each tipi be in its place, as long ago appointed, the nigh kin near each other, and families or tribes of different Totems facing across the Circle so that the young will see that they must marry across the Circle, never with close kin."

The tipi offered tribal consciousness, an awareness of one's individual self in a harmonious relationship with a group, and the larger groups in a harmonious relationship with the universe. The floor of the tipi represented the earth, the Mother; its cover, the sky, or Father, and its poles the links between themselves and the "Great Spirit."

In early times, when they were a strong and happy people in their "good land" of great beauty, they felt that their power came to them from the "Sacred Hoop" of the Nation. The "Flowering Tree" was the living center of the "Hoop," the circular camps of round tipis being the "nests" where the Great Spirit meant them to bring forth their young. They believed that as long as the "Hoop" was unbroken, the clan or nation would flourish.

Another symbol, that of a cross within a circle, represented the Universe, with its four cardinal points—the East, which brought them light and peace; the South, warmth; the West, rain; and the North, with its cold winds and snow, strength and endurance. Mankind, because of its awareness of hidden things was represented by the vertical axis, as well as being the very sacred center of the Circle and the Cross. Although created last of all living things, they were, in a sense, first and higher than all, because of their greater intellect and inner vision, together with the *potential* to express all aspects of "Good" in their own Beings, thus being the highest expression of the "Great Spirit."

Another symbol, three horizontal circles, inscribed with crosses, all pierced by the vertical axis, represented the three "worlds" of mankind: the external, visible "world," the mental or reasoning "world," and the higher "world" of the spirit. Development in each "world" was necessary to the perfection, to which they strove.

Their symbols were painted on ritual objects or on the bodies of those participating in tribal rites and ceremonies of worship of the "Great Spirit," such as the Sun Dance, in which the "Sacred Wheel" was prominent, in making "man's" body ritually at the center. Any portrayal of the "Great Spirit" was forbidden, although it was permissible to portray Its messenger, the "Thunder-Bird," or its symbol, the Bird-Serpent. To swear falsely in the name of the "Great Spirit" was a sin worthy of death. All were taught to respect things and beliefs, sacred to others, whether they comprehended their meanings or not.

Silence was the keynote of their character, and the "Holy Silence,"

the "Great Mystery," was listening to the Voice of the "Spirit" within themselves. The red folk, who mingled with their pride a singular humility, possessed "listening hearts," receptive to divine inspiration. Spiritual arrogance was foreign to their natures and their teachings.

In their simple, direct approach to the verities of Being they called this faculty "in-seeing" or "in-hearing." Some called it the "eyes" of the soul or wind, or the "eyes" of understanding. The illuminated ancients in the universal silent language pointed out that all life is equipped to communicate with all life, wherever and whenever minds and hearts are properly attuned.

> The hearing ear and the seeing eye,
> The Lord has made them both.
>
> PROVERBS 20:12

The red race, for the most part, believed silence to be a sign of the perfect equilibrium of body, mind and soul, manifesting in perfect self-control, courage, patience, firm endurance in trials and ultimately in deep reverence for and understanding of the "Unseen (though powerful) Presence," the Life Force so apparent within themselves and all about them, for which they were deeply grateful.

The following noble lines, written by a white man, Alfred Wooles, are, except in matter of rhyme, wholly Indian in thought and form.

THERE IS NO UNBELIEF

There is no unbelief!
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God!

Whoever says, when clouds are in the sky,
Be patient, heart, light breaketh by and by
Trusts the Most High!
Trusts the Most High!

Whoever sees 'neath winter's fields of snow
The silent harvest of the future grow,
God's Power must know!
God's Power must know!

Whoever lies upon his couch to sleep
Content to lock each sense in slumber deep,
Knows God will keep!
Knows God will keep!

There is no Unbelief!

XX

Centuries of Migrations

THROUGHOUT LONG PERIODS of time tribes of red people increased in numbers, and mighty hosts, guided by the "Great Spirit," migrated from the "lands of the setting sun" in all directions over the broad land. They journeyed on foot or by small boats on streams and rivers when possible. Their light boats were of skin or bark stretched over a framework, or hollowed out trunks of trees. There were only narrow trails, originally made by animals. They followed those at first, making their own trails later. They crisscrossed the forests and went along the rivers that flowed through the valleys.

Some of the noblest, settled and peaceful groups were at times conquered or peacefully absorbed by the stronger, more aggressive and materially-minded ones, which was the pattern of life of all early peoples. Thus small nations with varying individual characteristics were formed. In some groups the matriarchal systems were replaced by patriarchal governments in which men took control and in which descent and kinship began to be traced through the male instead of the female lines. In such groups, which were in the minority, the role of woman was changed to one of less respect. However, many of the tribes retained the former respect in which women had been held for many centuries. As time passed, the position of woman, her privileges and duties varied greatly, as some of the strong, self-seeking and aggressive nations became more patriarchal.

Because of the many dialects, which had developed from the original "root" language, widely separated tribes could not understand each other. The dialects of the poetic, spiritually-minded groups were soft and musical, while those of some were harsh and dissonant. Many of the melodious words describing aspects of their beloved land were to live on in the names of rivers and place-names after their eventual tragic downfall. Their beautiful names of rivers, lakes, mountains and villages were to become mute reminders of a noble people, who once were masters of the "Good Land" of their inheritance.

On the large, fertile, well-watered plains west of the wide river, the Mississippi, "Father of Waters," some tribes are said to have established a large settlement, called the "Golden Kingdom," Quivera. There they lived for some time in large villages, sailed the rivers in fleets of huge canoes, and fashioned their utensils of gold.

As tribes moved eastward in their migrations, they crossed the long, mighty river, whose source was a hidden forest-girdled lake in the northern wilderness, abounding in many wild creatures. The river was clear and pure for hundreds of miles before its confluence with the turbid Missouri, meaning "muddy," so named by tribes in that area. Other large tributaries were the Ohio, meaning "beautiful," and the Tennessee, "the river by the big bend." (This name has several origins, one an Indian word meaning "curved spoon"; another is *Taensa,* the name of an Indian tribe.) Many other streams, waterfalls and lakes were given appropriately melodious names.

As the numerous tribes migrated in a northeasterly direction, as well as to the southeast, more groups became patriarchal, and wars disturbed the peace of the "Good Land." As small, peaceful tribes were absorbed into larger groups, they became nations of mixed peoples. In their long migrations, the weaker types were weeded out so that the various strong tribes made up the nations which occupied the choicest regions.

A large group of tribes became the widespread, peace-loving and important Algonquin nation. Some of them pressed on to the east, scattering both to the north and south. They settled along the main streams, lakes and rivers in the Northeast. Some tribes settled on or near the extreme northeastern shores, where Nature was lavish in her supply of springs of clear, pure water. The Algonquins of the west called those who migrated eastward the Wabanaki, meaning "Easterners," the name becoming in time the Anaki.

Choctaw, Chickasaw, Creek and Seminole tribes made up the high-minded, numerous Cherokee nation, which occupied the southeastern regions. Their way of life was farming as well as some hunting, and they ranged over vast regions in the lower Appalachian Mountains.

XXI

The Five Nations

SOME POWERFUL TRIBES, the Mohawks, Oneidas, Senecas, Cayugas and Onondagas, eventually formed a nation or Federation called the Iroquoian Nation in the area of the "Great Lakes." Some of them had first come to a rushing river connecting two of the lakes. Awed by the swift rapids, scenic gorges and tremendous waterfalls thundering over high cliffs, they called the river *Oniawgarah* (Niagara), meaning "thundering of the waters." Moving along the lake which they called Ontario, they settled for a while on its shores. Various authorities have given different meanings of the word *Ontario,* such as "beautiful lake," "beautiful prospect of rocks, hills and water." Still another derives the word from the native *Onontac,* "the village on the mountain" and chief seat of the Onondaga tribes.

In time some of them went south to a beauteous region, a veritable Eden. Lying in deep valleys running north and south lay five large spring-fed lakes in the shape of a giant hand, all surrounded by rolling wooded hills and high bluffs. In years to come they were to be called the "Finger Lakes." The air about them seemed to be filled with the music of many waters. Numerous glens and gorges hid little waterfalls, or, in some places, a series of spectacular cascades, splashing over rocky formations. There seemed to be hundreds of large and small falls. In the largest gorge (someday to be called Watkins Glen), nineteen falls dropped between interesting rock formations.

The beauty-loving red folk felt the mystical spell of the "well-watered" land of abundance. Taking possession of the territory, they divided it among the "Five Nations." The Mohawks, the most warlike of the tribes, lived along the shores of the Mohawk River, which flowed eastwardly into another larger river (now the Hudson). The Mohawk's largest tributary, a scenic river rising in three small lakes in the wilderness, fell 270 feet through a gorge before completing its 75-mile course to the Mohawk.

The Oneidas lived north of the Mohawks about the shores of a large lake called *Oneida,* signifying "people of the 'beaconstone,' " meaning a signal fire or a hill from which signals were sent out.

The realm of the Onondagas, from *On-ti-ah-an-taque,* meaning "the place of hills," included Onondaga Lake as well as Skaneateles Lake, which meant "Long Lake." Eight hundred and sixty feet above sea level, it was the highest of the lakes, with stately hills rising at its head. Near it was Owasco Lake, "the crossing," with very swift waters at its outlet.

Hill-encircled Cayuga Lake, in the region of the Cayugas, was the largest of the blue waters, being forty miles in length. Near its western shores were numerous waterfalls, one of which was Taughannuck, the highest fall in the East. Although not as wide and impressive as Niagara, it was fifty feet higher. *Tankhanne* meant "small stream," the smaller of two or more branches of a river often being given that name.

The Senecas who called themselves *Tshotinondawga,* meaning, in their tongue, "people of the mountain," were the official guardians of the western frontier. Bare Hill, a huge treeless mound on the eastern shore of Canandaigua Lake, is, according to their legends, where the Seneca tribe began. At the northern end of the lake was a village, called Kanandaque, meaning "former settlement," which in years to come was to be translated as "Chosen Spot," by a white man, General Sullivan.

The realm of the Senecas included three of the beautiful large lakes, Seneca, Keuka and Canandaigua. Seneca, the largest was thirty-six miles long, a treacherous lake of very deep and very cold water, from which seemed to come at times strange voices. At its foot the Senecas established a village, Kanadesaga, which was the seat of their Sachem and the site of their Council Fire. To the west lay a smaller forked lake, *Keuka,* "canoe landing." Keuka was a lake of tranquil waters and the favorite fishing grounds of the red men, unspoiled by human habitation.

The red folk made trails that wound through the forest and the glens along the lake shores. According to their ancient imaginative lore, they fancied the area to be an enormous turtle, and the ridges between the blue waters the turtle's shell. The green, wooded hills were populated by many species of wild game and fowl, deer, rabbits, squirrels and game birds, including pheasants and quail. Migrating fowl were very plentiful also.

The Five Nations called themselves *Henchenosaune,* meaning "People of the 'Long House,' " for they lived in villages of homes about a hundred feet in length. The houses were made of wooden frames covered with bark. The inside walls were tiers of bunks, with, in the middle, a large central, circular fireplace to represent union. A common roof sheltered them all, but each nation preserved its own identity and traditions. The "Long Houses" were not only their habitations but also the places where ceremonials and festivals took place.

These fine people knew nothing of individual land ownership. Their ancient heritage was for the use of all and belonged to them all. No buying or selling of land took place in their democratic way of life.

XXII

The Pipes of Peace

ACCORDING TO TRADITIONS, there had been a time of such strife and ill-feelings among the many tribes that the "Great Spirit" at last sent them a prophet of their own people, but supposedly of miraculous birth, to teach them that they would perish if they did not unite in peace. He was known among some tribes as "Deganawidah," born in the Huron country near the Great Lakes and inspired to bring forth a Doctrine of Peace and Power. His plan was to gather together the small nations, have a common law and to support that law with military force.

There was a wooded spot near quartzite cliffs, where there was a quantity of red pipestone, from which had been made a great red pipe, which blew its fumes of peace and war to the farthest parts of their land. The smooth stone of pinkish-reddish hue came to be revered by the race, because the "Great Spirit" was said to have made a huge pipe, which "He" smoked over them to the north, south, east and west, the "peace-breathing" pipe, the Calumet. Through prophets they were told that the stone was red—that it was their flesh—that they must use it for their "pipes of peace," that it belonged to them all, and they must work to keep peace everywhere.

A rocky wooded trail led to a small lake, called Hiawatha, where the red folk set up tipis and swam in the clear waters. A cataract nearby was called *Winniwissa* ("Jealous Maiden"). The trail led through a beautiful valley of flowers to a striking rock formation with natural stairs carved into it. It was called "Old Stone Face" or "Leaping Rock." Another stairway led to another Stone Face, the "Oracle," which the people believed made prophesies to their medicine men. On the cliffs earlier people had carved rock drawings of people, animals and symbols, relating to their religion. They included the Sioux sign meaning "Open Heart."

A young brave of the Onondagas, named Hiawatha, was said to have been a disciple of Deganawidah and worked among his own peoples in the cause of Peace.

XXIII

The Iroquois Confederacy

IN TIME NUMEROUS TRIBES and lands came under the control of the Iroquois Confederacy, and the leaders were able to make peace more attractive than strife. Hiawatha is said to have returned to the shores of Onondaga Lake, where the "Tree of Peace" was planted and also on a hill rising from the waters, "the Eagle that sees afar," the symbol of military preparedness.

Through the vision and spiritual efforts of the peacemakers, a stronger Confederacy of the Nations was founded to ensure internal peace and hope for peace among surrounding tribes and nations. It has been said that no institutional achievement of mankind has ever exceeded it in wisdom or intelligence.

Deganawidah left poetic gems of spiritual wisdom which were for years orally transmitted to each new generation, later to be written down as the "Bible" of the red race. The inspired teachings were treasured in the Constitution of the Confederacy, becoming one of the main sources of the strength of the government. Among other sources of its strength were the matriarchal form of government, which had been retained, and the high esteem in which woman was held. As in years gone by, woman had considerable power over and greatly influenced governmental affairs. The Women's Council had the power to choose the chieftains, had the sole right of adopting aliens and held the power of life or death over prisoners of war. Another source of strength of the Five Nations, called the Iroquois Confederacy, was its excellent geographical position, situated as it was between the scattered tribes of the Algonquins. Being trained to be superior warriors they were usually successful in all of their enterprises, becoming a very powerful organization. There was no head chief, the governing power being the Onondaga Council. The Council was not despotic, the only right which each nation had to give up being the right to make war on any other group without sanction of the Council. Tribute in wampum or deerskins was sent by each nation to Onondaga, the capital, acknowleding its place under the "Tree of Peace."

Ambassadors of the Peace and Power Doctrine traveled over well-marked trails and among many tribes to adjust disputes, and to punish any who infringed on their territories. The status of tribes was constantly changing, some breaking away and others being taken into the Confederacy. Most of those who were adopted were proud of their situation and content in it.

There were three levels of government on which the chiefs served—the clan, the tribe and the nation, or Confederacy. Two or more maternal families made up a clan, three or more clans made up a tribe, while they, with others, who had been taken in, made up the Confederacy. It was someday to be the pattern followed by the future Founders of the "United States"—to be.

XXIV

The Pocono Mountains– Land of the Lenni-Lenape

SOUTH OF THE LANDS of the Five Nations was another well-favored mountainous region covered with dense luxuriant forests. In the spring the wooded hills abounded in pink and white trailing arbutus and also in mountain laurel, an evergreen shrub with pink and white flowers, with, however, shiny leaves which are poisonous. The red people knew of its harmful quality but loved the beauty of the blossoms. They called it "spoonwood," because from it they made tools, spoons, and other useful articles.

Silvery streams rising in the mountains tumbled down through rocky gorges in spectacular waterfalls to join a wide and swiftly flowing river whose source or sources were north of their lands.

According to their own traditions, the tribes of the Lenni-Lenape, meaning "Original People," were a highly respected group of the Algonquin nation. Before reaching the Pocono Mountainland, they had dwelt in the country north of the "Great Falls," near Lake Ontario and near the long river flowing northeasterly (the St. Lawrence). Later, forced to migrate, they went first southward, then eastward to the "salt sea." After enduring many hardships they ultimately reached the beautiful mountainland. It was bounded on the west by a river (the Lehigh) and on the east by a beautiful wide river, strewn with boulders of all sizes, which created little whirlpools and foaming ripples as it flowed southward. Farther down the river, numerous streams joined its waters, as they made spectacular waterfalls in their descent from the hills. The Lenni-Lenape tribes called the river the *Lenape-Wihitttuck,* meaning the "river of the Lenapes," as well as the *Kit-haune,* meaning the "Great River."

They were a peaceful, genuine people by nature, fine-looking and well-mannered, possessing the spiritual virtues of their race. Their conical tipis, surrounding a ceremonial structure called the "Big House," were on the banks of the river or on navigable streams, beyond the reach of floodwaters. The chief village of the northern Minsi Indians was along the

large river in the vicinity of the enchanting waterfalls. The many clear waters provided them with an abundance of fish, while the forests provided food.

To the north, along the tree-bordered river, trails ran through the uncharted wilderness, where all were privileged to hunt. Some of the Lenapes followed their beloved river upstream for many miles in search of its source.

Countless brooks flowed into the swift waters. At one point (later to be called Point Mountain, at Hancock) two large branches merged at the pointed base of the mountain in the western part of another mountainland. Their large river (now the Delaware) thus was made up of two branches, the East Branch and the West Branch, which they named the Coquago. Some called it *Cookhurse Hacka Sepus,* "the Owl Land," while others called it *Lama Sepu,* "Fish River." The two branches were separated by blue-green mountains. Above the "meeting of the waters," the upper branches were wild flowing torrents, at times twisting about the bases of high precipices; at other times flowing calmly through beautiful, winding, fertile valleys, making horseshoe curves among forested hills of virgin white pine, hemlock, maple and beech trees, interspersed with birch, cherry and basswood.

XXV

The Fair Green Valleys Near the River's Source

SOME OF THE RED FOLK followed the Coquago River for miles. As they neared the source, the valley widened, where a sizable stream joined it. Just beyond lay a fair green valley, nestled between high hills, a silent, "waiting valley" that was someday to be called Delhi, "The Garden Spot of the Catskills."

On the east side of the river rose a beautiful, green round-topped mountain, on one side of which grew one evergreen taller than all the rest. Approaching the mountain from the west, they saw that it resembled the head of a red chieftain with a feathered headdress. Across the narrow valley from "Round Top" was a slightly lower and flatter hill. It was truly "a land of hills and bubbling rills where nature seemed most fair." From almost all of the hills sparkling brooks tumbled down to join the gently-murmuring river on its journey seaward.

A little farther upstream the explorers found twin waterfalls, dashing over rocky cliffs. Between the two lacy cascades, the singing waters flowed through a fairy-like, shady glen among boulders of all sizes. The clear waters rested in a small placid pool before dropping once again in a shimmering "fall." It flowed only a short distance to the wide curve in the river, where the happy waters joined the Coquago on its long journey. They called the falls *Wataugh,* which through the years came to be Wautauga Falls.

A short distance away, another brooklet made its winding way down between gentle hills. As it neared the river, deer and elk flocked in great numbers to a "salt-lick," a natural deposit of mineral rock salt. In time the brooklet was to be called Elk Creek, by the first white settlers to find their way to the delightful valley within two hundred years.

About twenty miles farther up the river, the early explorers found that the river became very small, as it meandered through a valley in a serpentine course. It looped back and forth so many times that there came to be an old saying that "a red man could shoot one arrow across

the river seven times." The tiny streamlet was at the base of the highest mountain peak in the western part of the mountainland rolling eastward. The Coquago's source was on the sharp-peaked mountain, where three never-failing springs overflowed to run down each side of the mountain, to form both the Coquago and the East Branch. The red folk gave the mountain the lovely name *Utsayantha,* which meant "The Living Springs." Some of them dwelt in the river valleys at various times before the coming of the white race, in the not too distant future.

At the meeting of the two branches at "Point Mountain," they, with other tributaries, became the one long, swiftly flowing waterway, the "Living River" from the "Hills of the Livings Springs," someday to be called by the less poetic name, the Delaware River.

Less than fifty miles away in the hunting grounds of the Iroquois Nation lay a spring-fed, hill-encircled lake, nine miles in length, which was given the name *Ot-e-sa-ga.* From its wondrous waters another stream emerged to become a 450-mile-long important river, the Susquehanna, from *Suckhanne,* meaning "water."

XXVI

Ontiora

MOUNT UTSAYANTHA is in the western part of a mountainland which stretched to a majestic long tidal river (now the Hudson), on whose banks lived numerous tribes of peaceful and poetic people. They gave their pristine highlands the lilting name *Ontiora,* meaning "mountains of the skies," because some of the mist-mantled peaks seemed to tower into the skies.

Ontiora was well-watered, with hidden, crystal-clear springs, splashing waterfalls, rushing brooks and streams flowing in many directions to join larger ones. It was alive with many wild creatures, elk, deer, bears, foxes and other species, as well as joyful singing birds, and was blanketed with many varieties of trees, including pines, balsams, maples, oaks, poplars and beeches.

In shape the rolling masses of green mountains resembled a four-leaf clover, with plateaus stretching to the eastern escarpment. The escarpment rose abruptly from the wide quiet valley like a barrier built by "mountain gods." Part of it was like a gigantic wall of rock, crowned with a dark line of firs, which the Algonquin red folk of the river valley called "Wall of Manitou."

A rapidly flowing brook below filled the air with a soft murmur. Narrow passes now called cloves made it possible for them to reach the heights and traverse the wondrous, magical land, with some summits over three thousand feet above sea level. From the summit of the cliffs, they could see far and wide for more than a hundred miles. Distant mountains (now the Berkshires) and valleys, jeweled with shining waters, stretched before their eyes to the north, east and south. From the rock "Outlook" with its awesome view, the "long tidal river," looked like a small silver ribbon on a carpet of green velvet. Not far from the Outlook was hidden a deep, wild gorge, where a turbulent brook plunged in a series of fairy-like falls over rocks and around boulders, in cool steady glens. The entire area abounded in deep crevices, caverns, bubbling springs and "living waters."

XXVII

"The Long Tidal River"

FROM ANOTHER WILD GLORIOUS mountainland far to the north flowed the long, mighty river seen from the Outlook. The red men discovered that its birthplace was in what they called the Adironacks. It was a tiny, crystal-clear lake at the foot of a towering, craggy peak, which they called *Tahawas,* meaning the "Cloud Splinter." On its course from the lake the stream gathered tributaries, as it made its winding way southward, the main tributary being the Mohawk River, which joined it from the west. In the green and silent valleys along its banks clustered little tribal settlements, one of which was called *Tawasentha* (later Norman's Kill near Albany). There dwelt the singer Nawadaha, who sang the "Song of Hiawatha":

> Sang his wondrous birth and being,
> How he prayed and how he fasted,
> How he lived and toiled and suffered,
> That the tribes of men might prosper,
> That he might advance his people.
>
> LONGFELLOW

Their circular abodes were made of oak bark, and looked like clusters of wooden bowls turned upside down. While the red men hunted in the forests and fished in the "Great River," the women hoed the maize fields in the clearings. They also cared for the children, teaching them the ancestral lore of their own tribes.

As the fanciful red folk gazed westward towards the misty bluish peaks, they could see them take on different hues of gold, green, pink and blue, as the mists cleared away and the sunlight and shadows played upon them. In the distance the mountain crests looked like an enchanted land, high up in the skies. Nearness to them, however, revealed the true colors of light and dark greens of spring and summer and the brilliant red-brown

and golden hues of autumn, interspersed with dark greens of hemlock, balsam, fir and other pines with their spicy fragrances.

One area surrounding two shining lakes high on the eastern wall produced unusually tall, beautiful balsams, from whose trunks oozed a sticky, semifluid substance, turpentine, which the red folk used in several ways. Besides the evergreens, with their beautiful cones and clusters of needle-shaped leaves, there grew other pines valuable for their wood and resin.

To their spiritual natures the mountainland was sacred as the abode of "Manitou," "The Great Spirit," who had created and given them, as a people, the privilege of enjoying the cool beautiful lands for summer hunting, fishing and recreation. They called the "Spirit" of their verdant river valley *Minnewawa,* meaning "a pleasant sound as of the wind whispering in the trees." Many fanciful tales were woven about their river and their beloved Ontiora.

Farther south wooded mountains rose in solemn grandeur on both sides of the river. On nearby shores, called the "Hills of Shattemuc," dwelt the Wappinger tribes, for they called the river the *Shattemuc.* That area was known as *Matteawan,* meaning "the country of good fur." On the eastern shores the men enjoyed the early April "run of shad." On the shore was also Ossining, from *Sin Sing, Sing Sin* or *Sink Sink*—from accents in all variations on *Sin,* meaning "place of rocks."

At one point the river widened into a "sea" for a distance of more than twelve miles. As it completed its 150-mile course high, craggy precipices or palisades rose abruptly from the western shores.

To the east lay a small lake, Mahopac, out of whose blue waters rose a high and rocky island, covered with various tall virgin trees. The lovely green island was the seat of Canopus, the Chief of the Wappinger tribes of red people. It was also where the last Council was held, and the place of savage attack by white men, when some of the redmen flung themselves from the rocks to death in the waters.

XXVIII

Island of Manahatta

THE MANAHATTAS lived in the lower area, calling the great river the *Manahatta,* "the river that flows two ways," because it was so strongly affected by the tides of the ocean at the end of its long journey.

At the river's mouth was a large green island covered with great stands of oak and beech trees, its rich soil watered by silvery streams and its many waters filled with various kinds of fish. On the island lived several tribes, while other red folk lived on a long island, stretching to the east, known to them as *Sewanhacky,* "Land of Shells" (Long Island). The long island, flat for the most part, with a hundred-mile coastline of dunes and white sandy beaches, was covered with virgin forests, winding streams and some meadowlands. On its northern shores rose craggy cliffs, overlooking a sound, with many coves and bays. The natives were well supplied with succulent shellfish and other fish for the catching. Inland, deer, foxes, beavers and wolves roamed, and the fields were full of berries of many kinds. It was a place where corn and pumpkins could be easily grown in the temperate, summer sun, and where chestnuts and hickory nuts ripened in the fall. About seven thousand red people of different tribes lived happily and contently on the wonderful, wave-swept green island, Manahatta, for a few thousand years. Among them were the Canarsies, Shinnecocks, Montauks, Massapequas, Meracacks, Patchogues, Setaukets and Rockaways.

Where the many waters met, the large island was from early times the center of trade, its southern tip being called *Kapsee.* Ninety-four villages, the largest of which was that of the Werpoes, made up the population, four or more dialects being spoken.

The Canarsies crossed over from the "long island" in their dugouts to exchange their "shell wampum," made from the white conch or periwinkle shells on their beaches, for furs brought down from the country in the north by the Weckquaesgecks. They belonged to the Wappinger Confederacy of the Mohican tribes, which occupied the

lower eastern shores of the river and the area to the east along the shores of the Sound.

The tides and storms about the island not being favorable to water transportation, the traders sometimes ferried in larger dugouts from the island, then walked northward. Both groups traded some with tribes across the wide river for various items, including the red pottery pipes made at *Hobokan-Hackwigh,* "the place of tobacco pipes." All were good neighbors and traveled together to the northern villages. Near the village of the Werpoes were two freshwater ponds. Surrounding them were level fields, planted with maize and pumpkins, squash and beans, to be eaten with the plentiful fish and oysters from the waters, and the bear or deer meat from the forests. Because the center of the island was too rocky for farming and too poorly wooded for hunting the next permanent settlement on the trail north was *Rockewanes,* "little land stream," the home of Rockewac, the Weskquaesgeek's chief. He was a powerful sachem who had full control of the trade from "up river." His braves were on friendly terms with the Mohican tribes who lived along the east fork of the trail, after it branched off above his village. They were friendly also with the Wappingers, who dwelt farther north on the west fork.

In caves on the island some tribes, the Inwoods, took shelter from the icy winds which made the rocky ridge of the island forbidding in the winter. It was a comfortable settlement with a freshwater spring, sunny planting fields and an ample supply of fish. The hard struggle for existence discouraged all but useful arts, so that they had no glamorous ceremonial trappings, no pottery, and no silver craft. Their lack of metal tools delayed their material progress.

The natives of the island developed peaceable communities under their sachems. The villages belonged to Confederacies for protection against the powerful Iroquoian Nation. They were a strong, healthy and high-minded people, on the whole generous and fair in their dealings, unless mistreated by others.

XXIX

Red Folk Across the Great River

TO THE WEST of the high palisades lay a sloping lowland and tidal marsh only two or three inches above the level of high tide, making a peaty mass composed of matted stems and roots at the top. Below, it was more compact, with a true rock bottom far below. It was a tropic-like jungle, where plants and water were sufficient to provide an abundant animal life of fish, wildfowl, muskrats, snakes, rabbits, weasels and other wild creatures. The red folk shunned those *"Hackensack"* regions as permanent camp sites but used some of the area in the fishing season, when shad, salmon, oysters and clams were abundant. The word *Hackensack* is a corruption of their *haucquansack,* meaning "hook mouth," from the shape of the river near the mouth, from its many windings before it emptied into the bay (now Newark Bay). Part of the same region was called *Paramus,* meaning the "fertile land of the wild turkey" (now extinct).

To the north stretched the Shawangunk range of mountains, where two beautiful lakes nestled among stone cliffs on the tops of hills (Lakes Mohonk and Minnewasca). On one of the heights dwelt the red-skinned chief, Maringganus, who could look northward from his "seat" to view the blue peaks of Ontiora. In the higher lands, bounded on the west by the river of the Lenni-Lenape, were numerous small lakes. Of the streams rising in the highlands, the Passaic River was the most important. The name *Passaic* was derived either from the red folks' word *passaic* or *passajekk,* a valley, or from their equivalent of the word *peace.* Rising in the high hills, the river pursued a winding course, passing through a gap in the trap rock at "Little Falls" and by means of a cascade and a mile of rapids descended forty feet. A little farther on the water passed through a crevice in a sheer fall of seventy feet, the "Great Falls" of the Passaic, which in time was to become a great industrial center of the white races.

The Passaic and its small tributaries, the Whippany, Rockaway, Pequamoc, Wauque, Saddle and Ramapo, drained an area of about 950 square miles. Because of the rapid fall of its tributaries, the union of so many of them with the main stream and the obstruction to the flow of the waters in their lower course, the Passaic River was subject to disastrous floods. The few red tribes in the area preferred the river valleys to higher ground.

XXX

Red Folk of the Far Northeast

FOR MANY CENTURIES numerous tribes of Algonquin occupied the almost virgin lands lying east of the "Great River," and extending to the shores of the vast "salt sea." The western and northern parts were rugged and mountainous, with many springs, lakes and rivers, while the eastern and southern portions were generally undulating, with some quite hilly areas. Before their arrival, centuries ago, people of an earlier Eskimo-type culture had inhabited parts of the beautiful region. Because of their custom of placing red hematite (red iron ore) ochre, symbolic of life, with their "precious dead," they were known as the "Red Paint People."

The peaceable Algonquin tribes at first made their settlements near the main waterways and large lakes, but later some settled near rushing trout streams, whose headwaters were in the surrounding mountains. They usually made their camps on high ground, facing the south or southwest, the direction from which they had come, and overlooking streams, where the ground had good drainage. In favorable weather they traveled the winding streams from place to place in dugouts, hollowed-out logs of white pine, or in light graceful canoes, covered with the bark of the plentiful white birch trees. They knelt to paddle, never lifting their paddles out of the water. On the backstroke they turned them, so as to slide forward silently through the translucent waters, thus approaching the wild game undetected.

In the winter the sturdy folk traveled about on showshoes, which were often decorated with small dyed pieces of fur. Their food consisted of fish, fowl, deer, raccoon, muskrat, turtle, some moose as well as sweet acorns from the white oak trees, and their favorite dish, succotash.

Among the swift and picturesque rivers in the northwestern parts of the area were the Mississquoi, the Lamoille, Winoosky and Otter Creek, all renowned for excellent fishing. Otter Creek, a slow-moving stream, whose fertile valley had once been a long, shallow lake, was a veritable Paradise for numerous generations of the red-skinned tribes. Otters and

beavers, valuable not only for food, but also for their lustrous brown fur, used for clothing, built their dams in the creek. Although the people ate some fish, they also ate the eels, which live on fish spawn, so the eels were deemed more of a benefit than a detriment to the trout streams.

In the verdant valleys, with their wealth of natural resources, grew all other things needful for their simple, pleasant existence—all generous gifts from the "Great Spirit." The great variety of trees in the dense forests gave them various kinds of wood. The plentiful brown ash was used for basketry and shoulder baskets for carrying papooses. White ash was used for handles of various stone weapons and tools. Sweet and bitter walnut wood was used for bows, while white cedar or ash was fashioned into the shafts of arrows. In the spring, sap was gathered from the hard maple trees and boiled in clay pots to make delectable maple syrup.

From its mountain source Otter Creek flowed north, where it was joined by a stream, later to be called Roaring Brook. There the red folk could carry their canoes on their backs eastward over a mountain to another river, which flowed into their longest and widest river, the *Quinneckticut,* meaning "long tidal river," flowing southwards to meet an arm of the sea, now known as Long Island Sound.

The red men, whose almanac was the ways of the wild geese, and who knew all the omens of Nature, were the first to know the long, "smiling" river valley. In the spring they went up river in the dugouts to trap beaver and shoot deer. Beaver, once revered as sacred, came to serve as currency, with wampum, the clam and mussel shells, carved and woven into belts with deer sinews.

The red people knew but did not inhabit the North Country, except in the summertime to cultivate the ground and return to their winter quarters with loaded canoes and dugouts. They sang of the lovely lakes, the largest of which, twenty-five miles long, they called *Winnepesaukee,* meaning "The Smile of the Great Spirit." A little to the southwest rose solitary Mount *Monadnock,* meaning "Spirit Place." Another authority interpreted it as "at the silver mountain."

Not far from Otter Creek was a summer fishing and camping ground on the eastern shore of a lake they called *Bomoseen,* meaning "big pond with grassy banks." There they caught their winter supply of fish, especially salmon. After drying and smoking it over the campfires they took it back to their winter quarters. Another beautiful river in the western and central parts of the northeastern corner of the vast land, was the winding Housatonic River, "the proud river flowing through the rocks." The hills were called the *Hoosac* Hills, from *wudjoo,* "mountain," and *abic,* "a rock." In some parts of its course the river flowed gently, while in other parts it flowed in wild rapids, with some waterfalls. Near its southern course it was joined by several other streams, the largest the *Naugatuck,* meaning

"point between two rivers." The Housatonic valley was the land of the Pootatucks.

In the central part, inhabited by the Siciagos, Tunxis, Nipmucks, Nehantics, Hamonasetts, Wagunks, Agawams, Podunks and Paugasetts, flowed the long Quonneckticut, the Willimantic, "Good Lookout" and the Quinebaug rivers. To the north flowed the tidal Merrimac, "swift water," the Penobscot, "river of rocks," the Kennebec, from the Indian *quinninippiohke,* "long place of water." This was their name for what was to be Moosehead Lake in days to come. There was also the Androscoggin River, the *Andro* later introduced as a compliment to Sir Edmund Andros, a future British governor. The Indian word meant "fish spearing."

The eastern central lands extending to the ocean were inhabited by the Masasuset, Natick and Wampanoag tribes. *Masasuset* was a Natick word, which was a contraction of *massa,* meaning "great," and *adchu,* meaning "mountain." Thus the name meant "place of the great hills," referring to the Blue Hills near the large Bay (Massachusetts Bay).

The red people, following some animal paths, made numerous trails in the wilderness with their naked hardened feet in stony and rocky places.

The territories held by various tribes changed from time to time as some strong and aggressive groups, desiring more land, descended on and conquered the more spiritual tribes. According to tradition, some Mohawks from the Five Nations migrated eastward, subduing some of the tribes, who were so scattered that they were unable to unite easily. The Mohawks, who tended to be more warlike, became known as the Mohicans and Monhegans. Having overpowered smaller tribes they exacted tribute from them and in time became known as the *Pequots,* meaning "destroyers." Their trails were not hunting paths, but means of communication among tribes and localities. They were used for trade and exchange, payment of tribute, as well as for warpaths, and, locally, for transfer from summer to winter quarters.

There was no exact northern boundary, as none of the peaceful groups would venture into what was the hunting grounds of the Mohawks. In the south some small clans were subject to the Wappinger Confederacy, whose territory extended along the "Great River" to the west (Hudson). In Podunk territory, bounded on the west by Quonneckticut River, was the largest known village in the area, known as Pyquag, which was to become Wethersfield.

XXXI

Narragansett Bay, "Aquidneck" and "Assonet"

THE SOUTHEASTERN REGION surrounded beautiful hill-encircled Naiagasett (later Narragansett) Bay, into which flowed numerous streams. The ideal region, visited long ago by Norsemen, belonged to the priests, the Naiagansetts, meaning "people of the point," whose Chief was noble Massasoit. His habitation was on a hill now Mount Hope, overlooking the Bay.

A green and lovely island, called *Aquidneck*, meaning "Isle of Peace" rose in the middle of the Bay, while a large river flowed into it from the east. The original name of the river was *Quequechan,* meaning "falling waters," indicating a stream which rose in a chain of long and narrow ponds, known as *Watuppa*, or "Place of Boats." The ponds were fed by perpetual springs, affording an ever-constant volume of water. The Quequechan derived additional force from its rapid descent, which, in the course of half a mile, amounted to 132 feet. It was a land of hills, trees, streams and waterfalls. In time the river was to be called the Taunton River (the name being that of a city in England).

Pleasant lands east of the Quequechan River belonging to a son of Massasoit, Wamsutta and his squaw, were called the "Lands of Assonet," *Assonet* meaning "Place of the Stones." It was so named because of a seventy- or eighty-foot-high conglomerate mass of rocks and tremendous boulders left long before by the retreating glaciers. Rising from a hill above the virgin forests, it was a natural "Lookout," where the bare or moccasined feet of the red folk made narrow steep and winding paths to the summit of the mass of "Stones." From the summit they could see far and wide, even to the Blue Hills to the north east.

When the red folk looked at the strange formation from certain points, the great slabs of rock formed against the western skies a huge silhouette which resembled a chieftain. It was similar to the "Oracle Rock" in the Huron country, as well as to a Profile Rock on a high mountain farther north in high ranges of mountains which the natives called *Waumbekket* ("stone"). In the future they were to be called, first, "The Crystal Hills," and later "The White Mountains" because of their snow-covered peaks.

Because of the "Stones," as well as the Profile Rock, the "Lookout" was one of the red tribes' beloved and revered spots, of which they stood in great awe and reverence.

From abundant springs in the surrounding hills, brooklets trickled down the slopes to form a narrow, winding and swift river twelve miles long, bordered with waving willow trees and other greenery. On its course to the larger river, the Quequechan, the stream crossed a well-worn trail of the natives, which went between villages. Warmed by the Gulf Stream and blessed with natural beauties and peculiar benefits, the high hill on the mainland, commanding a superb view of the azure waters, was the "Holy Hill," the Capital of the Nation made up of numerous tribes and the abode of their Chief, Massasoit.

They reverenced and were thankful for the abundance of clear, sparkling waters, which were said to be of "such purity" as to be termed "Fountains of Youth."

All about the Bay were wild stretches of seacoast, the sites of clamorous colonies of terns, including the beautiful roseate tern and other fascinating seabirds. Spectacular black and white ospreys or "fish hawks" built their large nests on high places. It was a "tarrying place" of "invaders," such as cranes, herons and sandpipers, as well as the now extinct Eskimo curlews and "laughing gulls."

The hills and valleys sloped to the southwest, and the waters flowed from all the cardinal points. The "Holy Hill" was the religious as well as the "money" center of the Nation. From it went out the ancient spiritual teachings as well as mandates of war, if need be. By a series of signals and fires armies could be gathered or large bands of worshippers called together for their devotions. The fact was learned and commemorated for centuries that there was a line of waterways nearly around the world, so that a few days only were needful on foot to make the entire journey. For centuries about every sixty-five years some of the red folk from the west made religious pilgrimages to the "Great Water" at the "Great Landing Place" in the east. There huge throngs met and worshipped in fellowship, bound together by a common faith, which made a brotherhood of many diversified tribes.

The Naiagansetts were the entertainers and welcomed all their western kin in the some courteous spirit, proclaiming their faith that they were all one. They were greatly renowned for their courtesy, generosity and hospitality, as well as their high ideals, which had been instilled in them throughout generations.

At about the beginning of the seventeenth century, one of the "Great Pilgrimages" to the "salt sea" came to a tragic and sad ending, when the "Great Sickness," a serious epidemic of some kind, wiped out many of the noble leaders and others of the fine, sincere people, thus weakening the power of the remaining tribes.

Part III

The "New" World

XXXII

Exploration and Discovery

FOR CENTURIES MANY of the materialistic and self-centered people of Europe, who made gods of sense pleasures and luxuries, had depended on the East Indies for numerous exotic articles. Control of the overland trade route was for a time in the hands of the people of Italy, but Portugal, whose seamen were the most daring of all, began to hope to find an all-sea route to the desired treasures. The belief that the world was round and that the Indies lay west of the foreboding Atlantic ocean was shared by only a few advanced thinkers.

Christopher Columbus, a Genoese mariner, decided to prove the truth of the belief. Although ridiculed, he tried in vain to obtain aid from various European courts. At last, through the help and generous encouragement of a woman of vision, Queen Isabella of Spain, Columbus acquired the means to carry out his fantastic enterprise.

After a perilous journey in 1492, Columbus and his crew of one hundred and twenty-six men in three small vessels landed on a small island which they believed to be India. For that reason they called the red-skinned natives, who greeted them with the hospitality true to their natures, Indians. Ever afterwards the many tribes who had inhabited the "New World" ("new" to the Europeans) were to be erroneously called Indians, to whom it was the "Old World" of their ancient heritage.

In their so-called progress of civilization the mighty and powerful had unjustly claimed lands of others, by the so-called "right of discovery," approved by the Church and practiced by the Kings. They appropriated lands and possessions of others at their will. Thus Columbus took possession of the land of "his discovery" in the name of the King and Queen of Spain, planting the royal banner of Spain on its soil.

On their return the explorers were accorded high honors, but the people were disappointed that they brought back no gold or other material treasures. Columbus reported that "there is not a better people in the world, more affectionate, affable and mild," while the masses scorned his discovery of a "wild wilderness peopled with worthless savages."

Another expedition was outfitted to establish a colony, but Columbus shared the many errors of his time, and the colony failed partly because of his despotic temperament. Again, however, he returned and, in so doing, discovered what is now South America, again believing it to be a peninsula projecting from Asia.

Soon after Columbus's discovery, John Cabot, born in Italy but living in England, sailed in 1497 across the North Atlantic in the name of King Henry VII of England, for all of the European nations bordering the sea were aware of the great commercial possibilities of promoting colonization. The primary motives were economic, while the rulers saw as well an outlet for the surplus populations. Cabot was the first of the fifteenth-century explorers to behold the mainland of the Northern Continent. On his voyage England based her later claim to the right to colonize the as yet unknown "wonderland" of the red folk. There was little interest in England, although fishermen frequented the abundant "fishing places" in the area, as they had done for some time.

Shortly, another Italian seaman, Amerigo Vespucci, visited the shores of Newfoundland, writing in 1504 an account of his experiences. The account came into the hands of a geographer in France, who thought Vespucci had discovered the region before Cabot. For this reason the name "America" was placed on the maps of the time, although Vespucci merely was one of a number of seamen who discovered the rich land at approximately the same time. Why do human beings put so much emphasis on being the "first" to do this or to do that? (As if it really mattered!).

From 1500 the Spaniards knew of the mainland and Ponce de Leon was granted a charter to establish a colony there, which he called Florida ("flowery Easter"). Although he planted the banner of Spain, he was unsuccessful in establishing a colony.

There seemed to be vast regions to be explored, and the increase in geographical knowledge suddenly brought about intense rivalry and competition among the European nations for mastery of the new land, to which, in truth, they had no right at all. Each nation, intent on getting its share of the "wonderland," began to send out expeditions to begin appropriation and colonization of the wonderful land of the natives, who, more than any other people, were in the habit of practicing the "Golden Rule" in the conduct of their lives.

Balboa and Cortez established the power of Spain in Mexico, while Verrazano, in the service of France, sailed along the eastern coast to the mouth of the majestic tidal river, flowing from mountainlands to the north, now the Hudson River.

The true magnitude of the land was learned when Portuguese-born and bred Ferdinand Magellan became, between 1519 and 1521, the first explorer to circumnavigate the world. His discovery was hailed with

delight, for it gave the Europeans the long-hoped-for water route to the source of the many material treasures and luxuries their hearts desired.

The year 1535 was when a French explorer, Jacques Cartier, discovered a mighty river in the north emptying into a large bay, and thence into the ocean. (The river is now called the St. Lawrence.) By his "discovery," he claimed all of the surrounding areas for France.

Four years later Hernando de Soto, a cruel and greedy Spaniard, took a large expedition westward from Florida in search of gold. Ironically, they were accompanied by "priests" who held daily "religious" services in the wilderness, while, at the same time, bloodhounds and chains were provided to hunt and enslave the noble natives for their convenience. The naturally kind and good red folk were captured, chained in couples and forced to work very hard, carrying the heavy baggage and equipment of the cruel explorers. If they refused to serve the spiritually arrogant and brutal white men, they were either killed or sent back to their people with their hands chopped off, to show them the uselessness of struggle. Small wonder that some whites came to be hated!

During their two year march of hardship and suffering, the Spaniards found no gold, but did discover the red people's great river, the Mississippi, meaning "Father of Waters." Other Spanish efforts in New Mexico and South America resulted in the discovery of gold and silver as well as other precious metals, which made possible the building of ornate palaces at home and the equipment for more conquests.

XXXIII

Changing Conditions

AMONG THOSE high in the favor of Queen Elizabeth I of England was Sir Walter Raleigh. Although he was never to come to America he sent out an expedition to the middle-eastern seacoasts, where the "Indians," as they were called, cordially welcomed them, and where they found "the land to be most plentiful, sweet and wholesome in all the world and the natives are such as live after the manner of the Golden Rule." The colonists were to establish a colony on Roanoke Island. Even though the "Indians" helped the settlers in many ways, the colony failed and they returned to England, taking with them "roots," which were potatoes, as well as some of a native plant, tobacco, both of which were well received.

For a time the fate of England as well as that of Spain hung in the balance. To their religious differences of long standing was added the struggle for the supremacy of the sea. The English defended their country well against the Spanish Fleet, at last establishing their seapower, and making possible the foundation of early colonies.

France, taking advantage of the growing weakness of Spain, in 1600 sent out Champlain with groups to colonize the lands about the large river, discovered by Cartier.

With the dawning of the seventeenth century, civil strife created great distress in England. The great majority of the people opposed the King, who was in direct opposition to their wishes concerning religious matters. He was supported by the Royalists or "Cavaliers," the "nobility," who had risen to positions of power and wealth through the King's favors, thus, of course, favoring monarchism.

A strong party believing in the civil equality of man, though not of woman, arose in England. Because they wished to purify the Church of some of the ceremonies and abuses which had taken place after its separation from the Catholic Church, they were called Puritans.

A group, called Separatists, like the Puritans accepted the religious teachings of the Church but wished to separate from it altogether and establish their own simple form of worship. With such controversy, there was no peace in England for any of the people who sought freedom of worship, so that various groups began to look to the "New World," where each wanted freedom for themselves, and all of their faith—but for no others.

XXXIV

First Colonization

IN 1602 A COMMERCIAL expedition under Gosnold was sent out to colonize the area of Cape Cod, so called because of the abundance of cod fish in the surrounding waters. The venture being unsuccessful, a second attempt was made farther south.

Men of every rank began to consider going to America. The majority, "Cavaliers" or "Gentlemen," born to wealth and position in the higher ranks of society, were lured to the new land either by love of adventure or in the hope of seeking wealth and political power. Lee was a descendant of a Cavalier emigrant, as was Washington. The Charter granted by the King in 1607 declared Virginia to extend westward to the great ocean, north and south of Point Comfort, and to include all islands within one hundred miles of the coast.

A group of English emigrants established the Jamestown Colony in 1609, on the James River, in honor of James I. Learning from the natives the properties of the tobacco plant, they began to cultivate it in great quantities to send to England, where many began to smoke the weed and would buy all that could be produced. A heavy tax was imposed on it, to be used for the support of the throne. The great financial success of the industry attracted more emigrants. That Virginia was to become the first permanent colony in America was due to the cultivation of and demand for the obnoxious and harmful plant, which built up commerce and increased the population, but did not favor the growth of towns. The system of agriculture depended on workers, so that many poor people were sent over from England to be bound out as apprentices to the rich planters.

The year 1619 brought the beginning of the calamitous condition of Negro slavery in the colonies, when a Dutch ship came to the shores with twenty Negroes aboard to be sold to the planters, who lived in comparative luxury. Prosperity was later injured by the Navigation Laws. A hundred years later Virginia was the first colony to declare itself independent

of the King and his Governors, the first of whom was Lord de la Warr. The Governors had no interest or faith in the common people or in any religion but that of the aristocratic Episcopal Church of England. They believed that it was better to confine the privilege of education and political power to the upper classes, to keep the "common" people from rebelling against authority. In their self-pride and self-interest the wealthy were concerned about none but themselves, attending Church but ignoring the Golden Rule of Life.

XXXV

Hudson's "Great River of the Mountains"

BY 1540 the French had a temporary trading post near the upper waters of the long tidal river (now the Hudson), while other nations had made a few small settlements. Champlain had discovered the large lake, to which he gave his own name and had claimed the country for France.

In 1609 Henry Hudson, an English explorer in the service of Holland, set out also to find a watercourse to the Indies. Holland was a country foremost among the commercial nations of Europe. Discovering the mouth of the tidal river, Hudson and his crew believed that they had found the much sought-after route to India.

Before them lay a rocky, wooded, canoe-shaped island, dotted with several tribal villages of the Algonquin nation. As the ship approached the island, the natives, clad in skins and wearing copper ornaments and bright feathers, flocked to the shores to see the "white-winged" ship, the *Halve Maen* ("Half Moon"). The white explorers found the red folk to be a simple, friendly, fanciful and loving people and later reported that "it was as beautiful a land as one could tread on." They called their river *Manahatta,* meaning "the river that flows both ways."

The strangers were entertained with great hospitality. However, the healthy, fine-looking race was unsuspectingly introduced to the white man's "firewater," the strongest drink they had ever had. It was the beginning of their downfall, as they were later to be tricked by liquor into many bad "deals" by *some* unscrupulous white men who came to their shores. In years to come the liquor of the Europeans was to destroy more physically and morally fine Indians than disease and wars combined.

As the ship continued up the mighty river, the Europeans were amazed at the high wooded mountains along parts of the shores. Hudson called the shining waters "The Great River of the Mountains," from the extraordinary circumstance of such a great body of water flowing between such high mountains without a cataract. They occasionally saw the little settle-

ments of circular dwellings of the peaceful, poetic and settled people. As they glided northward for miles they saw in the distance to the west the beautiful mountainland, Ontiora ("The Mountains of the Skies"), the beloved "Abode of Manitou." Sometimes the many-hued peaks appeared to be blue, so that later some people called them "The Blue Hills." The Indians had great "bush-burnings," fires they set on both sides of the river to clear out any dead underbrush and make hunting easier. The smoke thus made the highlands to the west look blue.

The forest solitudes, rising in solemn grandeur from the valley floor, were the summer hunting and fishing grounds of the River Indians, as well as of the powerful Iroquois nation, whose vast territory lay to the northwest. The mountainland was an enchanting forested wilderness, well watered by many streams, flowing through green valleys. It was a silent sanctuary hidden from all save the eyes of the alert, keen-eyed red race.

From them the Dutch explorers heard of the great abundance of beavers in the northern wilderness, which had long been called *Coughsarge,* meaning the dismal wilderness. Later it had become the Adirondack Mountains, from the Indian words *doran,* meaning "a people who eat bark," and *dak,* meaning "trees."

XXXVI

The Dutch Fur Traders

IN 1614 HOLLAND unfairly took possession of all of the beautiful land bordering the wide river, calling it "New Netherland." In the same year Captain John Smith explored coasts to the northeast, making a map and calling the territory "New England." England had already made the aristocratic settlement at Jamestown, Virginia, so that the two regions claimed by the British were then separated by "New Netherlands," a situation that was to cause future difficulties.

The Dutch traders built a trading post, called Fort Nassau, on Castle Island in the river, moving it later to the mainland, where their first treaty with the Iroquois was made. At about the same time oppressed Protestant families of Walloons, a mixed people from Belgium, embarked for the land across the sea. On their arrival they went in all directions, making a few tiny settlements along the "Great River." About eighteen families pressed on northward to the upper waters, where a little distance up a long hill (now the site of Albany) they made a settlement, known as *Fuyck* ("hoop"), from the curve in the river at that point. Soon the trading post was moved to the mainland, where the commercially-minded traders established a very lucrative fur trade with the "Indians" in the northern regions. The settlement was called Beverwyck, because it was the leading post for shipping furs to Europe. The name was derived from *bever* ("beaver") and *wyck* from the ancient word *wick*, meaning "village by the river." The name was soon changed to Fort Orange, in honor of the Prince of Orange, President of the Republic of Holland. Unlike the red folk, whose place-names were descriptive, the white men gave place-names in honor of individuals important at the time. A treaty was again made with the Iroquois Nation. With their customary sense of honor, the Indians kept their part of the treaty faithfully, although the white men did not.

Over long periods of time generations of intelligent, diligent beavers, which the red men called *Ahmeek,* had inhabited numerous parts of the great country, particularly along the streams and ponds, for they lived

both on land and in water. They had beautiful soft brown fur, chisel-like teeth, webbed hind feet and a flat broad tail. Through their skillful "engineering" works, pools were formed, spring water conserved, water tables maintained and flooding regulated. Many other animals and plants benefited by their ingenious management of the environment. Their numerous activities had helped to conserve the soil and renew the forests. In much earlier times the appealing, amiable, little brown-furred creatures were loved and revered by the animal-loving natives for their admirable human-like characters and innate knowledge. They were known for their adaptability, cleanliness, ingenuity and thrift, as well as for their community spirit, cohesive family life, and other fine qualities lacking in many human beings.

Beaver products, both fur and castoreum, a glandular secretion valued as medicine, were in great demand in "civilized Europe," where, it was said, "no well-dressed 'gentlemen' was properly attired without a high beaver hat." To meet the demands of human vanity, and the selfish, commercial interests of the fur traders to become wealthy, the exceptional, wonderful and almost-human little creatures of the wild were hunted almost to extinction by heartless and self-centered humans.

To the north of the Adirondacks the French dwelt along the large river, the St. Lawrence, so named by the French navigator Jacques Cartier, who discovered and had entered its waters on August 10, 1535, which was St. Lawrence's Day. The early French settlers also hunted the gregarious and proficient little animals of many skills. This resulted in a struggle for the control of the region of the Adirondack Mountains, the highest peak of which was the main source of the "Great River of the Mountains."

As early as 1615 at least three of the Dutch fur traders traversed part of the country of the Lenni-Lenape, whose permanent dwelling-places were in the area of the other large river, whose source was Mount Utsayantha in the western part of Ontiora. Maps made later by Nathaniel Burr show that the Dutch penetrated the area of the upper waters of the "river of the Lenni Lenape" (the Delaware).

The Dutch in 1617 also crossed the "Great River" from the island Manahatta at its mouth, and claimed all of the territory to the west. Most of the land was the country of the red Lenni-Lenape tribes, and included the 296-mile-long river, whose sources were on Mount Utsayantha.

The name, *Delaware* had been given the river by Captain Samuel Argall, later Deputy Governor of the British colony in Virginia. Captain Argall had come to America with Thomas West, who was known as Lord de la Warr. West was a British soldier and colonial Governor of Virginia from 1610 to 1618. After landing in Virginia, Argall was sent out June 19, 1610, to the Chesapeake Bay, the mouth of the river, to get provisions, and "caste anchor in a verie great Bay." The Bay being the

widened mouth of the long river, Argall is said to have christened it the Delaware River so that the name *Delaware* was thereafter gradually adopted to its source.

It had earlier been called the Charles River, in honor of the King of England, as well as the South River, the name given to it by Hudson to distinguish it from his discovery of the North River (to become the Hudson).

Three years before the "formal" sale of the island of Manahatta to the Dutch, a group of Walloons built a small settlement and joined peaceably in Indian trading around the tip of the island, called the Kapsee. They were later forced to make settlements elsewhere.

XXXVII

The Patroons of the Dutch West India Company

IN 1626 the Dutch West India Company sent out a colony under Governor Peter Minuit, who took unfair advantage of the Indians. For a very meager sum he "bought" from them for Holland the 14,000-acre island (now Manhattan) in the harbor of the "Great River." The red peoples' ideas of property ownership differed greatly from those of the white men, whose policy was individual ownership. Among the natives the conception had always been that all of the land belonged to all of them as a people, and that they were entitled to occupy any part of it. Many misunderstandings and difficulties arose because of their differing conceptions of property.

In the society of the red men *no* land could be sold by anyone to anyone else. To them the exchange of "gifts" represented a lease for joint occupancy, meaning tenure of land as long as it was useful. Permanent loss of their land through the white man's "sale" was beyond their conception.

The Dutch, believing that they had bought the whole island for mere trifles, proceeded to take over the lower end of it, pushing the former inhabitants northward out of their settlements, with no apologies and some resentment at the resistance shown.

Caught between the persistent whites and the somewhat less friendly Mohawks to the north, hundreds of the Indians were killed and others scattered. For a time some tried to maintain a hold on their island, which they believed that they had agreed only to share. It was not until much later that a fund, insufficient though it was, was raised. With it a later Patroon, Stephen Van Cortland, was to make a final settlement with the few survivors.

However, for about twenty-four dollars' worth of scarlet cloth, brass buttons, kettles and other trinkets, things of little real value, the Dutch unscrupulously deceived those who had earlier welcomed and befriended them.

A new settlement, called "New Amsterdam," was started immediately. It consisted of a fort, a stone warehouse and a cluster of log huts. To the section of the river north of their settlement they gave the name, "The Mauritus River," in honor of Price Maurice, then Prince of Orange, a Dutch statesman and military leader.

Because of difficulties in establishing settlements, an unfair and unjust system, which in time was to create difficulties, was devised by the West India Company to encourage emigration. In 1629 a Patroon system, fashioned along the lines of the old European feudal system of land tenure was established. It permitted grants of large estates, sixteen miles of waterfront, either all on one side or half on one side and half on the other side of the river, to any member of the company who would establish settlements of at least fifty persons. They could also go as far inland as they wished. Eager investors thus created six Patroonships, with manorial rights.

The "purchase" price to be paid to the natives was very small, as was usual with many of their dealings with the newcomers. The shrewd investors, however, saw the great possibilities of becoming wealthy and important in the new land by owning large tracts of the beautiful river valley.

The Patroon was to pay the expenses of the emigrants' passage, stock a farm at a small rent, and free from taxes, as well as provide a schoolmaster and a minister of the "gospel." The Patroon was almost like a prince or nobleman, for he was the sole owner, ruler and judge of his own domain.

The emigrant bound himself in many ways, agreeing to cultivate the land for ten years and not to leave it without permission. He had to give the Patroon the first opportunity to buy any product he had to sell. It was also necessary for him to bring any or all disputes about property and rights to the Patroon's Court, of which the Patroon himself was the judge.

The six Patroon Proprietors were Robert R. Livingston, Philip Schuyler, Olaf Van Cortlandt, Henry Beekman, Frederick Philipse and Killiaen Van Rensselaer, all of humble origins. Some of the families merged by marriage as well as in business, thus constantly increasing their fortunes and their powers, becoming through the years the wealthy and "aristocratic" families of New Amsterdam and the large river estates. To them money, power and social position were all important.

Although the Patroons kept somewhat peaceful relations with the "Indians," they ill-treated them and took advantage of their ignorance of "worldly" affairs. The unjust system kept the beautiful river valley in the hands of a very few exclusive families, who were able to become powerful and wealthy because of it. At the same time it prevented the scenic area from being settled by fine, honorable people.

More and more people came from Europe, although there was little harmony among the heterogeneous groups.

In 1629 the Dutch gave grants of land to Killiaen Van Rensselaer, an Amsterdam diamond merchant. It was the first patroonship granted in the colony, a tract of twenty-four square miles, including both banks of the river and centering at Fort Orange. It was named Van Rensselaerwyck in his honor, and he had the usual powers and rights of the Patroon. His holdings reached far back from the river, and with continual additions the family eventually became very large, rich and powerful, with an estate of about 700,000 acres. It was to have an increasingly large population of white settlers, who were the family's servants and laborers, and to become a "Manor" in 1685 and remain in the family until 1853.

The colonists whom Van Rensselaer settled on his grant in 1630 were industrious, and Beverwyck (Albany) became increasingly prosperous. Because of its commercial and strategic position at the gateway of the Iroquois lands and at the head of navigation on the "North River," it was a place of great importance for a century and a half.

XXXVIII

New Amsterdam and New Jersey

IN 1647 the fourth and last Governor of New Amsterdam was Peter Stuyvesant, honest but tyrannical and un-Christian-like in spirit, as many of the "so-called" Christian Europeans were. In the service of his country he had lost a leg, which had been replaced by a wooden one, bound in silver. Thus he was called "Old Silver-Leg." He would not allow the people to have any freedom, even in their own religious expression. If a minister dared to preach doctrines different from those of the Dutch Protestant Church, he was fined $500, and whoever listened to his sermons was fined $100. He was extremely cruel to a few Quakers, or Friends, who came to the New World from England with a spirit of good will and ventured into the Dutch colony. They were, however, misunderstood, for their belief was to obey conscience, to dispense with forms and follow literally what they understood to be the commands of Christ, knowing in their own hearts what was right.

Governor Stuyvesant made improvements to New Amsterdam, the future New York, including for defense a high, strong wall on the northern side of the settlement at the point, which in due time was to become Wall Street, the financial center of the country.

The gallows and whipping post were important objects, as the Governor's rule was very severe and the inhabitants were punished for very trifling offenses. There was very little understanding of spiritual principles among the majority of the white people. The red tribes having been forced northward, the population of about one thousand was made up of Dutch, some French, and English people, and some Negro slaves, all of whom were aware of the great commercial value of the island, with its fine waterways and excellent harbors, and were eager to make large fortunes.

The territory to the north was still occupied by the peaceful Algonquin tribes.

The English were determined to get possession of the whole territory,

because, being between their two colonies, Virginia and New England, it posed a dangerous threat to them. They also realized the harbor's great commercial value. King Charles II claimed the area, because Cabot had first discovered it and planted the English flag on it in 1497. He presented his brother, James, Duke of York, with the territory, demanding that Governor Stuyvesant surrender New Amsterdam to England. The citizens would not uphold the Governor in his refusal to surrender, for the English promised them full protection and liberty, as well as religious liberty, freedom of trade and a representative government.

The Dutch, having claimed New Jersey in 1617 and built a fort across the river, later built a second fort on the eastern bank of the Delaware River. The English, however, claimed all of the territory between the Hudson and Delaware rivers, the Duke of York giving it to his friends, Lord Berkeley and Sir George Cartaret, who had been Governor of the Isle of Jersey. A settlement called Elizabethtown was made in honor of Lady Elizabeth Carteret, wife of Sir George, in which settlers were granted very liberal terms.

In 1674 Quakers from England bought land in West Jersey, and later William Penn and others bought the rest, East Jersey. They made a very satisfactory treaty with the Indians, and in the same spirit of good will granted self-government to the colonists.

XXXIX

The Pilgrims

DURING THE TIME that the colonies of Virginia, New Netherlands, and New Jersey were being "established," "Merrie Olde England,"—"merrie" used in the sense of "pleasant"—was "merrie" no more, because of the conflicts of opinions of her people. Her beauty and charm and soft breezes from the Gulf Stream belied the spirit of restlessness and confusion in the hearts of the people.

The Bishops of the Church urged the King to suppress all liberal doctrines. The Separatists wished to withdraw from the Church completely, while the Puritans, the Non-Conformists, wished only to simplify the rituals and eliminate the abuses that were prevalent.

In 1607, a little group of Separatists, fine, honorable people held their own meetings in the little village of Scrooby, Lincolnshire, bordering Yorkshire. Life was bitter for them, for they were cruelly hunted and imprisoned for their unorthodox views.

They gathered at Boston, in the sheep country of Lincolnshire, which had grown up around St. Botolph's monastery. The town was first called Botolph's-ton, becoming in time Boston.

The courageous people, aware of the principles of Truth, were arrested and thrust into a filthy prison under the shadow of the Cathedral for trying to leave England. At last they escaped and fled to more tolerant Holland. However, they longed for the English way of speech and ways of life, coming to the decision to seek freedom somehow in the "New World."

Governor William Bradford, in his history of Plymouth, wrote: "So they left that goodly and pleasant city [Leyden] which had been their resting place for twelve years—but they looked not so much on those things, lifted up their eyes to the heavens, their dearest country—and quieted their spirits with the verse from Hebrews (11:3): 'These all died in faith, not having received the promises, but having *seen* them *afar off* and were persuaded of them, and each embraced them, and confessed that they were strangers and pilgrims on the earth.' "

Thus they became known as "The Pilgrims" because of their wanderings in search of refuge, which they hoped to find near "Hudson's River." On August 5, 1620, the little ship *Mayflower* sailed from Plymouth, England. (That town was so called because its location was at the mouth of the River Plym.) In November, however, after a difficult, storm-tossed voyage, the Pilgrims found themselves off the bleak shores of Cape Cod, whose Indian name, they learned, was *Tarnwock,* meaning "cod fish."

Significantly, after their "voyage of Faith" they landed near a large Rock, the symbol of God, Faith and Eternity: "He is the Rock, His work is perfect: For all his ways are judgment. A God of Truth, and without iniquity, Just and right is He" (Deuteronomy 32:4).

Plymouth Rock was to become enshrined in the hearts of unborn generations.

The Pilgrims had no authority from the King to settle there, but, to preserve order, the "Pilgrim Fathers" gathered in the cabin of their tiny ship to sign a compact or agreement, "declaring themselves loyal subjects of the King and at the same time affirming their purpose of making whatever laws are needed for the general good of the colony." John Carver was elected to be the first Governor. After his death that winter, however, William Bradford was to be Governor for thirty-six years.

The dauntless "Believers" risked everything for Freedom of Conscience and the pursuit of their spiritual ideals, which included a place where everyone was to have equal rights, that is, every *man.* For centuries women had no "rights." They were mere "property."

Prolonged ship life and exposure in a strange and severe climate caused much illness and suffering, so that, with spring, barely half of the company had survived.

At first they had feared the natives but had been untroubled by them, and no doubt would not have survived without their help. Ever responsive to the needs of others, the Indians welcomed the "New Comers," the "Wanderers." Suddenly on a fair spring morning, Samoset, a solitary member of the Pokanet tribe, appeared with the one word "Welcome," an English word he had learned. He tried to tell them that he would bring Massasoit, the noble Chieftain of the Wampanoags, to talk with Governor Bradford. Massasoit was the overlord of the tribes on the Cape and the great "Massacuset Bay," as well as the "Naiagansett Bay" area.

Samoset told them that the Indian name of Plymouth had been Patuxet, and that a great pestilence four years before had taken the lives of many of their people. He also brought Squanto, who earlier had been taken to England to be sold as a slave. He happened to have been well treated, learning English and eventually returning to his native land.

Massasoit later arrived with several of his people, whom the humble

Pilgrims treated with simple hospitality. At that time the Governor made a treaty, in which the red and white people agreed to be friends forever, a promise which was faithfully kept during their lifetimes—about fifty years.

The quiet, noble and unpretentious souls owed their very lives to the Indians. Squanto made his home with them, as an interpreter, teaching them how to hunt, where to fish, and how to procure "corne" and furs. He showed them, as well, how to plant their "corne" and fertilize the soil. The Pilgrims were the beneficiaries in many ways of the kindliness of the natives and their great knowledge of the secrets of Nature. Most historians have mistakenly referred to them as "savages."

All through the first summer the little group raised food with the help of their "friends," so that autumn brought a goodly harvest. One morning Massasoit with some of his tribe came with quantities of food to celebrate the harvest with a period of Thanksgiving to the "Great Spirit" for all their many blessings, as had been their traditional custom for many generations. With great merriment the *first* Thanksgiving in the "New World" was in the true spirit of the brotherhood of mankind, each day beginning with a simple religious service of worship of the "Great One," a gesture most pleasing to the Pilgrims.

Among those who were not actually members of the Plymouth Congregation, but who had chosen to cast his lot with them, was Captain Myles Standish, of the Standish family of Duxbury Hall, Lancashire, England. To him, a soldier, strong but gentle, much credit is also due for the outer success of the colony. Without his counsel and skills, the colony might still have failed.

In 1626, with great effort, the Pilgrims bought out the English merchants' shares in the Plymouth Colony because of their determination to be free of the company.

Thus, the first colony, built on the firm, spiritual foundations of harmony, understanding and good will towards all, survived and grew slowly. Its noble founders are to be praised more for their indomitable *spirit* and unfaltering Faith in God's goodness than for their actual accomplishments, for they had little means to do with.

Their spiritual contributions of steadfastness and trust in spite of adversity, as well as their spirit of good will, were of prime importance, for they opened the right way for others to follow. They brought with them the seeds of true freedom, true brotherhood, and true nobility. Lacking material wealth, they were rich in mind and spirit. If only all who had come before and were to come later could have possessed the same wonderful spirit, what a truly great and peaceful country America could have been! Unfortunately, many came sowing seeds of selfishness, greed and intolerance!

XL

The Dorchester Adventure

THE EARLIEST TRACE of the Massachusetts Bay Colony was in 1624, when a patent of land about Cape Ann, where there had been for some time a "fishing stage," was executed. In 1607 French explorers had named the promontory "The Cape of Islands." Puritan Minister John White of Dorchester, interested in the welfare of the fisherman, originated the "Dorchester Adventure." The colony, though unfruitful, is historically important because it became the germ of what was soon to become the Massachusetts Bay Colony.

Roger Conant, a man of integrity, of the Plymouth colony was appointed Governor. At length the settlement, not being profitable, was abandoned, and some returned to England. Undismayed by reverses, Conant and a few of his sturdy men, determined to make further efforts to remove "to a fruitful necke of land at Naumkeag," the Indian name for "fishing place." Reverend White promised to bring forty men and supplies, and the little "breath of life" was kept alive, Conant and his companions remaining "the forlorn hope and lone sentinel of the Colony."

To undergo trials is no sign that the law of God is limited, but rather a sign of growth. Thus it is that many who walk in faith have failures, which those know not who do not attempt so much.

They obtained grants of land, and several merchants of London, including Joseph Churchill, were persuaded to form the Massachusetts Bay Colony, with ample resources for colonization. In 1628 John Endicott was selected as a "suitable person" for managing the "Plantation," the Indian Naumkeag. He was a manager of a commercial venture more than a governor.

Endicott, with his family and about sixty colonists, arrived at Naumkeag after about eleven weeks at sea on the ship *Abigail*. Their arrival awakened renewed interest, and the name of the settlement was changed to Salem, the Biblical name for "peace," for that was what they sought—for themselves, but not for others whose ideas were different from theirs. In England toleration and freedom had been unknown, except in the minds of a relatively few people of true wisdom and understanding.

Most of the group were hired servants of the company. They had to fish, cure sturgeon, prepare beaver, cut timber, and gather sassafras by way of return to the investors back in England. From the beginning the Salem folk took to the water, traveling from place to place in canoes, which they referred to as "Water Horses," boasting that they could carry more than anything the other settlers used. There never was any Indian trouble in Salem.

Endicott took over the homes of the older "Planters" of Conant, who had sought a new location in Beverly. The early "Planters," Conant, Palfrey, Woodbury, Balck, Gray and Gardner, were of "sturdy stuff." Some of them were to found families eminent in letters or enterprising in commerce.

Salem broke away from the Puritan Church to establish its own, the First Congregational Church, the oldest distinct Protestant Church in the "New World."

XLI

The Massachussetts Bay Company

(Ancestral Emigrants of Gertrude S. Lowry)

OTHER FREEDOM-LOVING and well-to-do Puritans of the "landed gentry" in various parts of England were pondering the idea of leaving their beloved homeland for the unseen land of great promise. The chief center of Puritanism was East Anglia, lying north and east of London, where the Massachusetts Bay Company was making plans for a great emigration. John Winthrop was appointed to be the Governor of the new colony.

Some years before, John Winthrop's grandfather, Adam, a native of Wales, had gone from the country to London, and had made a fortune as master clothier. Later he returned to purchase Groton Manor, a former monastery in a delightful, rolling countryside, thus becoming a member of the "landed gentry." His son, Adam, inherited the large wooded estate, with a mill on a stream running beside it. It was on a hillside overlooking the market town of Boxford. Stone walls enclosed meadows and pastures, with narrow winding roads going up and down hill. Old houses were covered with plaster and thatch.

Tranquil streams, overhung with green willows, wound their ways under graceful old stone arched bridges. They had been erected long before by the Romans, who had conquered and absorbed some of the early Britons. About one-fifth of the land had been the property of monasteries.

It was a land of sheep. By the riversides there were sheepfolds and stone pens where the sheep were forced into the stream for washing. Success in the raising of sheep implied gentleness, patience and a love for animals. For years wool was sent to Belgium to be spun and woven, but the East Anglians had learned to spin and weave their wool on their own looms. Every cottage had a loom, and the wives and daughters spun the yarn, as they sang sweet songs to the low whirring hum of the spinning

wheels. Anticipating hardships, many of the people learned useful occupations. Idleness alone was a disgrace and even women who had never known hardship toiled earnestly. To them, "To labor was to pray," and they were preparing themselves for the coming trials of life in an untamed country.

Along the river banks nestled quaint hamlets with thatched cottages and bright gardens, with here and there a larger village or marketplace. The cottages clustered about village greens, shaded by large trees, where stood the Parish Church. On high places, set among trees and hedges, were the residences of the "gentry," who were sometimes called "Squires," or "Country Gentlemen." To be a "Country Gentleman" meant to be a member of the governing class and a local leader, although not a so-called "noble." They were for the most part men of education, stability and enterprise, with considerable material means.

In that country atmosphere John Winthrop had been born in 1588, growing up to be a "Country Squire," the title of respect given to the rural landowners. Inheriting the manor, he governed and directed the "common rustics" and mingled with his peers. His family frequently made contacts with London and with Cambridge University. Both Adam and his son, John, practiced law in London. Few sons of the gentry took degrees unless they were to go into the Church.

The Winthrop family spent a busy, wholesome life, with plenty of recreation. In the "great room," it is said, large parties were held. The room, lit by a hundred candles, glowed with bright tapestries. A large carved oak table was laden with punchbowls, pastries and flagons of nut-brown ale. Four musicians, a fiddler, a gittern player, a piper and a drummer, played for the gay dances.

In the "great room"at this time "Grandfather smoked his clay pipe and remembered the screamings and agonies and burnings of the Protestants." Their persecutions for heresy were taking place very often.

John and some of his friends had come to the conclusion that "there was no place to fly to except the wilderness," so, reluctantly, they made ready to give up the things they loved and start life anew.

Among the Puritans who wished to emigrate was Squire William Pynchon, a friend of Winthrop and also a member of the Bay Company. His grandfather, Nicholas, also from Wales, had been Sheriff of London in 1532. His son, John, married Jane, heiress of Sir Richard Empson. William was one of six children. He later married a lady of an old Warwickshire family and settled in the Parish of Springfield, Chelmsford, Essex. A resolute "Squire," Pynchon also became restive in his homeland, and felt the urge to go to the "land of mountains and rivers and lakes," which abounded in beavers. To his way of thinking, there was adventure, wealth and freedom from the oppression of the Monarchy and the Church.

Pynchon's substantial home was near the river Chelms, where a stone

arched bridge, covered with ivy, crossed the stream to a knoll, on which stood the manor house, set in the midst of old oak trees. William's son-in-law, Henry Smith, and young *Jehue Burr* (in the paternal line of Gertrude S. Lowry), Henry's close friend, were eager to hear more about the exciting plans.

The name *Burr* (paternal line of G. S. L.), of Gaelic and Dutch origin, arose from the locality from which the family had come. The early form, Bures, Suffolk, belonged anciently to a "noble" family of Bures, St. Mary's, Suffolk, and probably came from the Netherlands or Germany. It was first recorded in 1193 in the person of Baldwin de Bures. Lands were later deeded by a grandson, Walter, to a monastery. Sir Robert de Bures was a noted Crusader. For several generations the Bureses, or Burrs, were established at Acton Hall in Suffolk and at Foxearth in Essex. In 1496, a Stephen Burr was in Essex, and his descendants were numbered among the "landed gentry" to whom the Heralds made a periodical visitation.

Another Essex family, that of *William Chase* (maternal side of G. S. L.), whose family seat, Hundrick Manor, was at Chesham, on the Chess River near Springfield, were friends of the Pynchons and the Burrs, and were also enthusiastic about the venture. Their ancestors, Richard La Chasse, whose motto was "never yield to misfortune," had been Lord High Provisioner of the Conqueror's army.

From 1070 to 1520 there are scant records, but William's father, Richard Chase, was born at Chesham, later leaving the family homestead to go to Cornwall, the stern, rocky peninsula jutting westward into the sea. Its sternness was softened by rosy heather, purple thistles and golden gorse. Stone walls rambled about, and thatched farmhouses of whitened stone were cheery with quaint kitchens and great stone hearths.

In Cornwall, Richard Chase (maternal line of G. S. L.), who had become a prosperous builder and owner of ships, was constructing some of the ships which were to transport the brave souls to the "new land." Richard's four sons had married Cornish (or Welsh) maidens, William having taken demure, brown-haired Mary for his bride. He was for a time a carpenter in his father's shipyards, but had left to settle in Essex near Chesham. He was a well-educated man, whose highest goal was not material wealth but riches of the spirit.

William's hazel-eyed wife, *Mary,* possessed a radiance and a mystic quality typical of the Welsh people. His two younger brothers, Thomas and Aquilla Chase, were to come to America soon after William's arrival with Mary, both becoming ancestors of famous statesmen in the eighteenth and nineteenth centuries.

Others of the "gentry" preparing to emigrate were *Nathaniel Foote* (paternal line of G. S. L.) of Roysten, Colchester, and *Josiah Churchill* (paternal) of Devonshire.

The family of *Foote* (paternal side of G. S. L.), whose motto was "Loyalty and Truth," descended out of Lineouss. *Nathaniel* (from the Hebrew, meaning "gift of God"), born in 1593, was the son of *Robert Foote,* a yeoman. At the age of sixteen he was apprenticed to a grocer in Colchester, one of the oldest towns in England. At twenty-two Nathaniel married *Elizabeth Deming,* receiving by his marriage a considerable legacy.

On the record of St. John's Parish Church, Colchester, are recorded the births of their two eldest children:

January 14-1617—*Elizabeth Foote,* ye daughter of Nathaniel and his wife, Elizabeth.

May 5-1619—*Nathaniel Foote,* ye son of Nathaniel and his wife, Elizabeth.

Other children were born to them later.

Josiah Churchill (paternal line of G. S. L.) was the youngest son of *Joseph Churchill*, the wealthy merchant of Fleet Lane, London, who had supplied the Dorchester Company with "arms and other articles of outfit" for the early "Dorchester Adventure." He was also a member of the Massachusetts Bay Company. He was a descendant of Roger de Courcil, who had gone to England at the time of the Norman invasion, receiving extensive lands for his services. Several generations had followed, some marrying into other "landed" families, the spelling of the name going through several changes.

In the fifteenth century *Thomas Churchill* (paternal line of G. S. L.) married a daughter of Thomas Lylle of Lylle House, Cornwall. A son, William, and his wife resided in lovely Devonshire, becoming the parents of three sons, Roger, William and John. According to tradition Roger, the eldest, received the title and the estate, as was the English custom. He was to become the ancestor of Sir Winston Churchill, the future great English statesman.

The youngest son, *John,* married a lady of Dorsetshire, becoming a "Country Gentlemen of respectable estate and position," with a large family. One of their sons, *Joseph Churchill,* became the wealthy merchant of London. Among his children were three sons, John, William and *Josiah.* John was to go to the Plymouth colony, while *Josiah* (paternal line of G. S. L.) was one of the emigrants to go to the Bay Colony.

James Strange (maternal line of G. S. L.), a descendant of Roland le Strange of Brittany, decided to leave the beautiful northern mountainland of Wales and join others who were planning "The Great Emigration."

In Great Baddow, a trading center near the Chase home, lived a *Pease* (maternal line of G. S. L.) family of South German origin. John (Peas, Pies, Peace, Pease) was mentioned in a work published in England

in 1472. He was the father of seven children. Family records in the sixteenth century gave a John Pease, who (15?-1594) married first Mary(?) Among their descendants was a Robert Pease (1607-circa 1744), who married a Marie(?) and had two sons, *John* and Robert, as well as other children.

John Pease (circa 1630-1689), born in England, was brought to America when a baby, on the ship *Francis*.

The Massachusetts Bay Company, which financed the venture, wanted the emigrants to be chosen from a variety of classes, trades and professions, as well as from scholars and farmers, a cross section of the best of Old England. They wished the company to be made up of the well-to-do as well as those not so well off in material possessions, but of good character and high ideals.

The emigrants were encouraged to go not so much for personal gain as for establishing a colony founded on high principles. The earlier English colony of Virginia had attracted those in search of adventure and fortune rather than those of the highest principles. The Virginia "aristocrats," the Cavaliers, wanted to live in luxury with slaves to do all the work and were not interested in the welfare of any but themselves.

In the northeastern parts of England Sir Richard Saltonstall was the prime mover, while in the west Master White stirred up the people. In Halifax, Yorkshire, near Lincolnshire, where Saltonstall lived in a lovely large residence, *Matthew Mitchell* (paternal line of G. S. L.) and his close friend, Reverend Richard Denton, Oxford University classmates, were beginning to think of emigrating but were not to leave England until 1635.

The Puritan Creed was the rigorous one of Calvin, which perhaps had something to do with strengthening the character of the people, for many of their descendants were to become great statesmen, scientists, ecclesiastics, scholars and artists, distinguished for their love of liberty and independence.

Caroline Pease Stoddart, 1870-1917 (circa 1894)

Caroline Pease Stoddart with children: Gertrude Elizabeth and H. Griswold Stoddart (circa 1908)

Caroline Pease Stoddart (1916)

John Churchill Stoddart II and Gertrude Elizabeth Stoddart, bride of Bruce D. Lowry (taken at the Stoddart home, 1924)

Gertrude Stoddart (left) and Eleanor Jacobs (circa 1908)

First Girls' Basketball Team at Delaware Academy, 1915. Left to right: Wilma Bramley, Gertrude Stoddart, Ethel Danehy, Ethel Boyd, Frances Brown, Virginia Crawford. Not pictured: Coach Ada Herring Silliman, Wellesley, 1914.

Front seat: John Churchill Stoddart II. Rear seat: Caroline Pease Stoddart and Sarah Mitchell Griswold, mother of John Churchill Stoddart II (Delhi, New York, circa 1912).

The Youmans Mansion, opposite Court House Square. Far left: Marjorie Murray. Far right: George and Anna Youmans (circa 1910).

Delhi on the Delaware; Round Top and Murray Hill above village (circa 1900)

Delaware Academy, Delhi, New York (circa 1912)

Lower Wautauga Falls, Delhi, New York (circa 1910)

Upper Wautauga Falls, Delhi, New York (circa 1910)

The Griswold-Stoddart House, Delhi, New York, birthplace and home of Gertrude Stoddart (built circa 1812)

Second Presbyterian Church, Court House Square, Delhi, New York (circa 1929)

Indian profile rock, Assonet, Massachusetts (circa 1947)

County buildings and soldiers' monument, Delhi, New York (circa 1929)

XLII

"The Great Emigration"

IN THE SPRING of 1630 about a thousand Puritans, differing in individual characteristics and mostly from the eastern areas of England, were ready to depart. They included some of the aforementioned people, while the rest arrived a year or two later. On April 10 they sailed away with mixed emotions of joy and sadness. With a favorable wind, the sails filled and the colorful fleet of several ships, called the "Winthrop Fleet," confidently put out to sea, some leaving from Southampton, others from Bristol and Plymouth in the west of England.

The ships stayed quite close together, so that in calm weather small boats passed between them, and the passengers had pleasant times, in spite of the crowded quarters and discomforts of the long sea voyage. Each day there were morning and evening prayers and the singing of Psalms, while on Sundays Governor Winthrop preached sermons. In one sermon he said: "We must consider that we shall be as a City upon a hill, for the eyes of all people are upon us."

In mid-ocean the passage was rough and fearsome, as a ten-day storm buffeted the ships, battering sixty cattle in the hold so badly that they died or had to be killed.

In June the weary voyagers passed Cape Sable, the southern tip of the present Nova Scotia. Later they sighted the Isle of Shoals and saw Cape Ann. On the twelfth of June the proud *Arabella,* named for Lady Arabella Saltonstall, with two or three other ships, sailed majestically into Gloucester Harbor. *William* and *Mary Chase* were passengers on the *William and Mary,* a ship built by William's father. The arrival was in striking contrast to the solitary unlooked-for arrival of the *Mayflower* ten years before.

The Pilgrims were truly the pioneers, strengthened and guided by Faith, but the Puritans had more numbers and means to establish settlements.

John Endicott, no longer the "head" of the colony, greeted the arrival of the ships. As the few earlier settlers gathered on the shores, in

small boats, the new Governor Winthrop and the gentry were rowed three miles to Salem, where they partook of a supper of venison and pastry, even though the provisions were then running low.

Eager passengers rushed on shore at nearby Beverly to tread once more on solid ground. Winthrop and Endicott sailed down the coast to find a suitable place for settlement, as they were not pleased with Salem.

They considered the Indian *Mishawam* ("the great spring," the future site of Charlestown), where they held the first "Court of Assistants," one of whom was William Pynchon. It was the first political assembly held on the soil of Massachusetts, where the Commonwealth of Massachusetts was born. John Winthrop was appointed Governor.

Because of its poor water supply, however, the site proved to be unsatisfactory. Nearby a rocky peninsula with a narrow "necke" jutted out into the Bay. The Indians called the peninsula *Shawmut* ("sweet water"). The newcomers called it Tri-Mountain because of its three hills, which were to become Beacon, Kopp and Fort hills of Boston.

XLIII

"The Great Hill of Rock"

ONE OF THE FIRST puritan settlements, under the leadership of William Pynchon and composed mainly of Essex and Suffolk folk, was called "Rocksborough," because it was built on hills entirely of rock. Its center was an outcrop of conglomerate rock which stood guard over the narrow "necke" of land crossing to the three hills. There settlers found a fine spring "of very pleasant water." The name of the whole peninsula, Tri-Mountain, was soon changed to Boston because of the numbers of people who had come from Boston in Lincolnshire.

Rocksborough was soon changed to Rocksbury, where on the rocky hillock William Pynchon, his son-in-law Henry Smith, and *Jehue Burr* built their first crude cabins in the new, austere surroundings with a vast, untamed wilderness almost at their very doors. Down the winding lane a bit *William Chase* built a home near the home of Philip Sherman, born in 1610 in Dedham, England.

The dwellings were small one-story structures with very steep roofs and a room in each about twenty feet square, and were built mostly of clay and mud, or hewn pine logs covered with poles and thatch. There were huge chimneys and fireplaces of rough stones and clay with cozy inglenooks on either side. The sky could be seen through the large chimneys. They used "rush" lights made by soaking reeds in melted fat.

William Pynchon and *Jehue Burr* became "Freemen" the first year, with *William Chase* becoming one in another year. During the first two years the settlers had no meeting-house of their own, but joined themselves to that of nearby Dorchester. The first place of worship in Rocksbury was "a rude and unbeautiful structure," built in 1632.

In a month the first of many sorrows beset William Pynchon. His frail wife, Anna, weakened by the rigors of ten weeks at sea as well as a longing for their homeland, died. In spite of his grief, William made every effort for the good of the colony.

Jehue Burr was appointed Collector of Taxes and Overseer of the roads and bridges between Rocksbury and Boston. He and John Johnson were chosen a committee for Rocksbury and a like number of men for

Boston, for the making of a cart-bridge over Muddy River and Stony River, at the expense of both settlements.

Soon another ship arrived, bringing a beloved scholar and teacher, humanitarian John Eliot, a graduate of Cambridge University and friend of the Rocksbury settlers. He was "called" to Boston, but kept his promise to be the minister of the Rocksbury group, becoming the first New England minister whose sole ordination was the Congregational Way. He was to become a "shining light" as the great "Apostle to the Indians."

In the early records of Reverend Eliot's Church in Rocksbury, the names *Jehue Burr* (paternal line of G. S. L.) and his wife, and the name *William* Chase (maternal line of G. S. L.) and wife, *Mary,* were next to each other, a significant fact in years to come. Reverend Eliot wrote:

"William Chase, he was much affected by the long and tedious affliction of his wife, who had a 'paralitic humour' which fell into her back bone, so that for four years she could not stir her body. She was a sad spectacle of misery, but it pleased God to raise her, and she bore children after it. They did afterwards move to Scituate, then went with a new company, which made a plantation at Yarmouth." *Scituate* was the Indian word meaning "cold brook."

All of the Rocksbury families found going to meeting a joy, for "Reverend Eliot breathed out upon his flock a tender piety, quite unlike some of the Puritanical conceptions, which some of the bigoted and spiritually arrogant leaders wished to inflict upon the people. For hours they listened contentedly to their 'kindly shepherd'."

The Bay Charter declared "the main object of the colony was to win the 'savages' to the only true God, and the missionary motive was close to the hearts of the early ministers. However, years elapsed before there was any attempt to convert them, the language being the main stumbling block. Also, they did not know that the red folk had possessed the true God (The Great Spirit) for many centuries and had practiced their simple religion in a more "Christ-like" way than many of the newcomers did. They began to feel that the missionary work was a trick to enslave them and to take them into the settlers' group, as a means of increasing their military strength.

The *Pease* (maternal line of G. S. L.) family settled first in Boston, going on to Salem, where descendants lived for some time. John, the father, was to become a freeman in 1668 and Deputy to the general court. Among his several children, Robert, Mary, Abraham, Isaac, was a son, *John Pease* (1654-1734).

James Strange (?) from Wales settled first in Dorchester. His wife having died on the voyage, leaving two small children, he soon married Abigail Ford, who had been a passenger on the same ship, the *Charles.* A son, *James* (?), was one of his children.

The family of *Nathaniel Foote* and young unmarried *Josiah Churchill* were for a short time in one of the settlements of the Bay Colony.

In the fall and winter, hemmed in by the gray, dreary ocean, the gloomy foreboding forests, and the deep snows and winter weather, the settlers needed courage and unwavering faith, which were like an armor about them. Days were long and dismal, nights frightening and seemingly endless.

They kept huge logs burning in the fireplaces, while "pine knots their only candles were." Out of the pines was obtained the candlewood, but it dropped a fiery kind of substance, one of the most valuable trade products for making tar. From torches of it many sermons were preached, for lighting was a great expense. A single candle was often frugally extinguished during long winter family prayers. When the number of cattle increased, every ounce of tallow was saved as precious and useful treasure. After a while candles were brought over from England, and wicks were made of loosely spun hemp on cotton from the milkweed which grew plentifully in the fields so that they could make their own candles.

Scant was the fare and many times they traded treasured keepsakes with the friendly Indians, for a little cornmeal. Occasionally hunters killed a deer, one of the lovely species of creatures of the forest, and there was meat. They caught fish when they could, and when the tide was out, the women and children gathered clams and other shellfish along the shores, as the red folk had done for many years. The fare, however, was very poor, compared to what they had been accustomed to, so that some of the homesick people became ill. There was much sickness and death during the first winter, as there had been in Plymouth. The "common people" found it even more difficult than the "gentry" to adjust to the hardships, perhaps because the latter were more moved by spiritual motives, which gave them greater endurance.

The early explorers and settlers were astounded at the great heights of the virgin white pine trees, the most abundant of the species of conifers in the primeval forests. Some attained heights of a hundred and fifty feet or more, forming extensive areas of pure stands. The white pines were the first "wealth" which the white men found in the "new" land. However, from the beginning, when the first mill was built in Maine about 1623, there was to be great wastefulness, which continued until the virgin timber was depleted. The white pine became the only large export of the early days besides fish and, before long, fur.

Female fortitude and heroism were not lacking, for the spirit of most, if not all, of the women was the silent but powerful unseen force of faith and inspiration to others.

Through the long distressing periods of female suppression in Europe by bigoted males, the finer qualities of women were unseen and unappreciated. They were mere chattels, deprived of their own personal identities, names and the expression of their own thoughts and inherent potentials, with the resulting loss to society of much fine and varied talent.

With the arrival of the Pilgrims, pioneer women began to be more

expressive of their opinions. Some of their number died from illness during the first year, but the few strong ones who survived began to be somewhat more appreciated than before, in part, because there were so few left, and also because their noble qualities were noticed more than previously. They combined strong personalities with gentle and cultured ways, softening the harsh conditions of their existence.

Because of the traditional male thinking, the duties of women and girls were still cooking, washing, cleaning the house and especially bearing children—annually, if possible. At times of birth their suffering was accompanied only by "groaning ale" and "groaning cakes." At first they spun all their own yarn from whatever fibers they could find, and wore their own coarse fabrics.

They were determined to think for themselves, becoming self-reliant in life's hardest school. There were, of course, no schools at all, but soon little *boys only,* according to tradition, were taught in private homes by the mothers who were able to do so.

The big Boston Bay settlement in 1630 brought "aristocratic" and "upper class" women to the colonies, many of whom also were fine mothers and accepted their share of the responsibilities. Tried by adversity, they were not found wanting. Rather they were strengthened and enriched spiritually. Wives and mothers with loving hearts, patience, dauntless courage and spiritual strength braved the dangers, shared the trials, bore the suffering and sorrows, submitting selflessly to all the privations of their hard and trying experiences. They were indeed "lights in the darkness," showing the way. Only a mother's love can make a house a "home," a haven of comfort and cheer, despite outer circumstances.

To be a mother in the physical sense is God's special gift to woman, although simply bringing children into the world does not make "real mothers." It was said by all the "ancients," who were very wise, that the mothers gave the "tone" to the character of a child, even though innate characteristics are mysteriously inherited from family lines. It is for the mothers to recognize and help to bring out each child's individuality and the hidden potential with which everyone comes into the world. Too many times special "gifts" and talents have not been perceived and nurtured.

However, the strong, both fathers and mothers, were always passing on to their descendants priceless spiritual donations of high principles and talents which would sometime, somewhere shine forth in "great" men and women.

"True greatness"—the perfect balance in one individual between the masculine and feminine attributes—is an inner quality that cannot be won by power, money, or fame, but only by humility, magnanimity and nobility of spirit, with a constant unfoldment of one's own higher self.

Part IV

Pioneers of the Connecticut River Valley

XLIV

The Connecticut River Valley

BEYOND THE DENSELY FORESTED wilderness lay the fertile valley of the Quonneckticut (meaning "long tidal river"). From three small lakes in the northern mountains, which later some white explorers called "The Crystal Hills" (later the White Mountains), the long river flowed southward. The later state (New Hampshire) was to be called "The Mother of Rivers." To the east lay a large island-studded lake, which the Indians called Winnipesaukee, meaning "The Smile of the Great Spirit." The turbulent river became more serene as it journeyed on. The red people had roamed the wilderness and paddled their canoes on the shining waters for centuries, in winter hunting the fur-bearing animals, the pelts of which they made into clothing to protect themselves from the cold winters. In earlier years they had taken only enough for their necessities, for they disliked killing any of the wild creatures, which they loved and thought of as friends, other manifestations of the "Great Spirit," only in different forms than themselves.

However, the luxury-loving wealthy Europeans, eager to obtain as many pelts as possible for their personal adornment and distinction, provided a large commercial market for furs. Thus they gave heartless fur traders an opportunity to make great fortunes in the unspoiled country of such great natural resources.

At a point down the river two tributaries joined the main river. At their confluence was an Indian settlement, Chicopee, the "birchbark place," and nearby Agawam, "the place of white waters." Not far away was Podunk, "the burning place," where lived Wahginnicut, Sachem or Chief of the peaceful Podunk tribes. Having seen the warlike Pequots destroy some of his neighbors, he thought that he could protect his own people if he could persuade some white settlers to come to their river valley. He, with some of his tribesmen in colorful ceremonial garb, set out in 1631 on the eastward trail to the Bay area. The Pilgrims and Puri-

tans feasted them richly, giving them compliments and presents, knives, bright coats and wampum, but no promises. Wahginnicut returned home torn between pride and disappointment.

After the Indians' visit to the Governor and his assistants, William Pynchon, a practical, broad-minded and complex man of affairs, who loved both money and adventure, made a decision to see the river valley and its possibilities. He also loved the gospel in its purity and disliked the political corruption and narrow-mindedness of some of the men in the government. He had attended the first general court and was Treasurer of the colony. In September 1632, Pynchon, John Cable and John Woodstock set out with an interpreter on the long arduous trail westward.

The Dutch had already made a small settlement near the lower part of the river, and Governor Winthrop had built a little trading post to the north of it. Pynchon, having lost his wife and with an eye for trade, knew that he would not be content to remain in Rocksbury. Seeking a suitable spot for a new settlement, they passed the rapids and the "Great Falls" up the river, where, in the distance to the west, they could see a lovely mountain range (the Berkshires).

They met friendly red people, who were noted for their beaver-hunting propensities, and the spot was nearest to the "Great Lake" (Champlain) in the north, from which furs were traded southward through the small settlements. In the "Agawam Meadows" Pynchon saw an ideal spot for trade, making a tentative bargain with the Indians for a settlement to be made as soon as possible. Leaving his companions there to build a shelter to receive the goods of the first families to come and to plant crops as well, the "Squire" returned home alone, undaunted, for he had a "dream" to fulfill. He was authorized to receive from England necessities for starting a "plantation," including wharfage facilities.

In 1633, John Oldham discovered an Indian settlement, Pyquag farther down the river. For a while he lodged with the red folk and explored the territory. Both the Dutch and the English people wanted to get a firm hold on the rich lands of the coveted river valley.

Hearing about the unexcelled fertility of the soil, ten other men from the Bay Colony trod through the wilderness with the hope of establishing a settlement at or near Pyquag, "ye most ancient towne on the "Long River." The area first became known as "Adventurers' Lands." One of the ten "Adventurers" was *Nathaniel Foote,* whose wife, *Elizabeth Deming,* was a sister of John Deming, an important magistrate in the colony.

Governor Winthrop, like Governor Berkeley of the Virginia colony, did not believe in giving the privilege of voting to all the men who asked for it, and of course to no women. He, like the aristocratic Berkeley, wanted a state governed not by the majority but by a select privileged few. All of the Puritans were not of the same mind, as all people everywhere differ. Some of them were very strict, intolerant and bigoted as well as

inconsistent in their ideas concerning freedom, wanting it for themselves, but for no one else. Those who were more liberal in their thinking were the ones who wanted to leave the Bay Colony for the lands on the river.

AGAWAM

In 1634 William Pychon, with Henry Smith and *Jehue Burr* (G. S. L. paternal ancestor), set out for Agawam. The tentative bargain made in 1632 was consummated by a deed signed by the three men and by thirteen red men, each with his own characteristic mark. The territory included Woronoco (later Westfield), an important trading center for the favored beaver and other valuable pelts. Plans were being worked out to bring a company of Rocksbury people to settle the "Plantation." In a few years (1640) the name was to be changed to Springfield in honor of the Squire's former home in England.

The Indians seemed to have a peculiar reverence for Squire Pynchon with his impressive figure and garb. To them he seemed to be the symbol of justice. He never intentionally violated their ideas of right and wrong. When he made a bargain with them, he never broke it, as some white settlers were wont to do. Most of the later troubles between the two peoples were due to the lack of integrity of some of the white settlers, to whom all Indians were alike—to be robbed, exploited, depraved and killed.

In the spring of 1636 the ship *Blessing of the Bay* sailed from Boston with a body of about fifty families of Rocksbury pioneers, while their ships carried their "goods" up the river as far as possible, to make new homes in the wilderness. They were well received at the Indian villages as their procession passed by on foot in orderly fashion, with expressions of a mutual spirit of concord and curiosity. Sometimes there was psalm singing about the campfires.

The pioneers drew up a covenant or town constitution at their first meeting, with the intention of securing a minister very soon. Reverend John Eliot had remained in Rocksbury for a time before carrying out his "mission" of converting the Indians. The first year Pynchon conducted divine services at his home, writing his own sermons.

The *Chase* family (G. S. L. maternal ancestors) also remained in Rocksbury for a time because of Mary's ill health.

Jehue Burr (paternal ancestor), however, with his bride, a sister of John Cable, was one of the pioneers. Pynchon, Smith and *Burr* were given forty acres of meadowland" south of the End Brook, to be exempt from taxation on account of money paid out by them in founding a towne." Only Pynchon was allowed to have ten acres in "house lot."

The men who signed the "First Agreement" were Pynchon, Smith, *Burr,* William Blake, Edmund Wood, John Cable, Thomas Ufford and

Matthew Mitchell (G. S. L. paternal ancestor), who had come to the new land in 1635 (the year before).

Jehue Burr was appointed by the General Court to collect taxes at Agawam for the "Mother Country" to help defray expenses and soon was appointed to be Tax Collector for the whole Connecticut valley. For about eight years he was an active and useful member of society at Agawam, to be renamed Springfield in 1640.

Oldham was killed by the Pequots, the warlike tribes, near Block Island the day after the signing of the Agawam deed. The following May, war against the Pequots was declared. The houses of the settlers were well fortified, but the pioneers lived in constant fear. If attacked, they might easily have been exterminated.

"ADVENTURERS' LANDS"

During the early years of Agawam three other settlements were made along the river. In 1634 about sixty men, women and children went through the wilderness and made a tiny settlement in the "Adventurers' Lands" at the Indian Pyquag, "cleared land," later to be known as Watertown, then as Wethersfield. Other groups established Hartford and Windsor, around the Indian Matianock nearby. Among the Windsor group was a *Griswold* family.

At first they lived in cellars or excavations in hills, or in huts or shacks like the log shelters of the natives, until better structures could be made.

XLV

Miracle of Faith–1635

DURING THE SIXTEENTH CENTURY, a Mitchell family from the old Cymric Kingdom of Strathclyde, had come down to settle in the parish of Halifax, Yorkshire, England, the "Central County of the Broad Acres." At least three generations lived there and were "families of good standing, respectable position and possessed of considerable if not great wealth."

In the western part of Yorkshire rose the Pennine chain of mountains, which were tablelands, or plateaux, while in the East were lower hills and dales. It was a rugged land with lovely glens and deep, cool woods with uplands called "wolds," covered with rosy heather. Hill-born "becks" or brooks rushed down through deep ravines, and stones were everywhere. Long stone walls rambled about the snug stone "homesteads," and little moorland villages with cobbled marketplaces huddled together, while the hills and steep escarpments sheltered the hamlets in the cold winters.

The Midlanders, a mixture of several races, were an honest, intelligent race of rugged endurance and great diligence.

Near the edge of the high western moorlands of the Pennine chain of mountains sprawled Halifax, the hilliest town of its size in all England. It was an obscure hamlet until the fifteenth century, when a settlement of Flemish artisan refugees started its growth and prosperity. It became the heart of the sheep country, famous for its woolen industry.

In nearby Hipper-holme was the Saltonstall estate called "Rookes," whose comforts Sir Richard Saltonstall and his wife Arabella left, to go to America.

Inhabitants of the area were under the ministry of Coley Chapel, built about 1500. On the roof of the chancel was painted the Mitchell coat of arms with its motto in Latin: "He is wise who is assiduous" (diligent and persevering).

Matthew Mitchell (1590-1645) (G. S. L. paternal ancestor) was born in South Ouram, Halifax, attending Oxford University as a young man. There, at the intellectual center of Puritanism, he became a lifelong

friend of Richard Denton, who studied for the ministry and became the Curate of Coley Chapel. Reverend Denton was a great-souled man with spiritual vision, while Matthew was a progressive, broad-minded man of high intelligence and unbounded resolution.

Matthew married Susan Butterfield in 1616, becoming the father of eight children, four of whom were born in England. They were Abigail, *David,* the eldest (1619-1685), Sarah, Martha, Susan, Hannah, Matthew and Jonathan.

Together Reverend Denton and Matthew decided to leave England. Mitchell contributed generously of his means, furnishing a ship, the *James,* as well as cattle and provisions to transport about a hundred people to America.

By the summer of 1635, the good ship *James* was in readiness for the voyage.

Besides Matthew's family and Reverend Denton, other passengers included the Reverend Richard Mather, an Oxford graduate and minister of Dorchester as well as a classical scholar and writer. He took for his second wife the widow of John Cotton. Their children, Increase Mather and Mary Cotton, were to grow up as brother and sister but later were to marry and become the parents of Cotton Mather, the noted preacher. Thus, several of Richard Mather's descendants were to become famous as ministers and scholars. Increase was to become the President of Harvard College in 1685 and to obtain a new charter for the colony in 1688.

As they neared the end of their tedious ocean voyage, the ship, rudderless and storm-damaged after a terrifying thunderstorm, was saved from being shipwrecked only by a miracle. The wind was pushing them towards craggy cliffs when it suddenly changed, the waves were calmed and the ship slowly drifted to shore. Reverend Denton had calmed the "flock" with prayer and faith that they would be saved, and the miracle had happened. All were silent in deep heartfelt gratitude to the Great Unseen Power, by which they were guided to safety.

Increase Mather wrote, much later: "This was the more to be observed in that there were in the vessel four persons, three of them children, who were chosen instruments to do singular work for God. One was *Jonathan Mitchell,* a boy of eleven who was to become a beloved minister in Cambridge and a 'shining light' to all who knew him. Another was my father, as well as my two brothers Samuel and Nathaniel, who were all to become ministers." Reverend Denton was also to be a "great Light in the wilderness," always remaining with his constant friends, the Mitchells.

The Mitchell family first settled in Concord, where they lost all their possessions by fire, after which they with Reverend Denton went to Agawam, where *Mitchell* was one of those who signed the "First Agreement." They remained there only a short time, going down the river later to the settlement of Watertown, as did also the family of ***Jehue Burr.***

The year 1635 was also memorable for the establishment of the first public school in Boston, for males only, of course, for education for females had always been considered unnecessary in the "advancing" civilization of Europe. It was, however, the beginning of the future public school system of the new country.

The following year, 1636, the General Court voted to found a new colony at Newtown, later to be Cambridge. It was the first assembly in which people through their own representatives gave their own money to found a college in 1635, for males exclusively. Very soon John Harvard, Welsh by descent, left books and part of his estate to the first English college in the New World. In gratitude to him, the institution was called Harvard. Interest in it was so great that every family contributed something to its support. Exceptionally honorable was the early colonists' devotion to education in spite of the mistakes made. The Bay Colony had a learned element, and it is believed that there was an Oxford or Cambridge graduate to about every two hundred and fifty people.

One object of the college was to educate the Indians in their ways and to Christianize them. Some, however, looked upon them as savages because their outward appearances and form of worship were different from theirs. Most people felt that the natives had no rights at all, even though they themselves were the "intruders," taking over for almost nothing land that had belonged to the Indians for centuries.

Actually, the Indians' simple reverence for and worship of the "Great Spirit," and the practice of their belief, were more sincere and true than those of some of the settlers. Some white colonists sowed the potent seeds which were to bring great tragedy to the land and all its people, especially the almost complete annihilation of the noble Indian race of both physical and moral excellence.

For several years harmony had existed almost everywhere with the natives, but it began to wane as they were ill-treated by some arrogant, ignorant and thoughtless colonists. They were also beginning to become aware that they were in danger of losing their beloved inheritance to the constantly increasing numbers of "foreigners," many of whom imposed upon their magnanimity of spirit.

After all, what right had the Kings to give away land to their people, simply because they had discovered it? There were of course some people of vision, who wished to have the Indians treated fairly, although they were in the minority. The red men were realizing that they would have to fight for their land, as well as their survival, or lose all.

XLVI

Watertown

(Later Wethersfield)

IN 1635 the little settlement at Pyquag in the "Adventurers Lands" had received its first emigration of about sixty people with Governor Winthrop's son, John, as Governor. He was more liberal and understanding than his father. The settlement was soon renamed Watertown. At first most of the pioneers lived within reach of each other. The lack of rivers was compensated by the Sound, where the people could use small boats.

Nathaniel Foote 1593-?) (G. S. L. paternal ancestor), being one of the ten "Adventurers" and the largest landowner, was Watertown's "First Settler" and was influential in all affairs, being at once appointed Deputy to the General Court. There were twenty-nine original landowners, *Matthew Mitchell* (G. S. L. paternal ancestor) being the second largest. Others were *Jehue Burr* (G. S. L. paternal ancestor) and *Josiah Churchill,* who shortly married *Elizabeth Foote, Nathaniel Foote's* first child.

In the records it states that *Matthew Mitchell* "was a great addition to the settlement, for, besides being a man of means, his character was such as secured the respect of all who knew him. He was of excellent social position and education, a man of enterprise, unbounded patience and positive conviction of duty."

At first the Indians in the neighborhood were friendly, but hardly were the settlements made before the warlike Pequots ("or destroyers"), sometimes termed "the gray fox people," were aroused and plotted a general massacre of all the settlers who were invading their lands, some of whom had been mistreating them. They were beginning to realize that their lands were being taken away from them, as, indeed, they had reason to believe.

In April 1637, about two hundrd Pequots came up the river in canoes as far as Manhannock (the island at Watertown). In the early morning hours they attacked the people at work in the meadows. In the struggle six men and three women were killed as well as all of the Mitchells' cattle. His brother-in-law, David Butterfield, was captured and roasted alive. He also lost some of his helpers, buildings and other possessions.

Two young maidens were also taken as prisoners. They were not rescued, but it was learned that they were treated kindly and spared from death by a kind and good squaw, who, with her two children, was to be taken captive later in a subsequent Pequot campaign. Her demeanor then was such as to win the respect of the most violent Indian-haters. She was the wife of Monotto, whose modesty, kindliness of temper and good sense was to please the English. She was to make but two requests, which were that her chastity "not be violated" and that her children be spared. They were granted, especially because it was through her influence that the girls stolen from Wethersfield had been spared. She was to be recommended to the kindness of the Governor of Massachusetts, who gave her and her children every protection, while others of her people were sold as slaves in the West Indies.

The entire locality near the river (now the "Cove") to the town center was known as "The Common," the first one laid out. It consisted of Broad and High Streets. Mixed into it are the ashes of home fires, left after the first settlers moved around the bend to a landing by the river in 1635. It became the site of extensive coasting—the West Indies and foreign trade. There was a powder mill, and some settlers became pioneer seed growers.

The Congregational Church Society dates back to Scrooby, England, 1588, and Watertown 1635, when five men were appointed by the Bay Colony to establish it.

Matthew Mitchell was chosen a member of the General Court in 1637, when the settlement received the name Wethersfield, meaning "sheepfold," and also at the time when the Court declared war on the Pequots. He was one of several men who drew up "The Fundamental Law," the "Orders of 1635-39," which writers on American politics have called "the first truly political Constitution in history."

The government resembled that of the Bay Colony except that there was no religious qualification for voters. The "great" men of the time, as for many generations, lacked true spiritual vision, for they saw no reason for the education of females, or their participation in any part of the government, although it was considered essential for males.

In the words of the document, its object was to maintain peace and union of the people. One remarkable fact about the compact is that there was no mention of the King of England, or the English Company, which held the Royal Grant of the Connecticut lands. It was the Constitution of a Republic, in which all, except of course women, were politically equal.

Eventually, every state was to have a similar written constitution, so that the Connecticut Constitution was the first great historical step in that direction.

After 1640 the population began to grow slowly, pushing inland. Indian trails were widened into bridle paths, and later into roads for

sledges, sleighs in winter, and wagons in summer, which were a rarity. In 1639 the Massachusetts General Court ordered each town to construct a road to connect with an adjoining town. They were poor roads, dusty in summer and muddy at other times. Most journeys were made on horseback. All travel was dangerous, expensive and uncomfortable. There were few bridges, shallow rivers had to be forded, and broader and deeper ones crossed by means of simple "ferries."

The first meeting-house in Watertown, built in 1645 on the Village Green or Common, was a small primitive structure sixteen feet square bearing a hip-roof and turret. It was constructed of hewn logs, chinked inside with a clay and grass mixture. It was later boarded outside with hand-sawn boards chamfered along the top edge, laid widest at the bottom and fastened with wooden spikes (called clayboards—the birth of clapboards). Later a bell was to displace the drum which called the people to meeting in the earliest days, and galleries were to be added later also.

THE FOOTE AND CHURCHILL FAMILIES

The children of *Nathaniel* and *Elizabeth Deming Foote* grew up in Wethersfield. Besides *Elizabeth,* who married *Josiah Churchill,* they were Mary, Frances, Rebecca, Nathaniel, Robert and Joseph.

Josiah Churchill became a man "of more than medium estate and of reputation in Wethersfield and the colony. He was active and useful in public affairs, though not holding the highest offices. He was Juror at Particular Court in 1643, 1649, and 1651, Constable and Town Surveyor."

The original homestead was on the east side of High Street and the river, facing the southern extremity of the Common, which stretched north from their home to the river. The Common was a large open place where the town pump stood.

Joseph Churchill (1649-1699, second generation), son of *Josiah* and *Elizabeth,* married Mary (?) and had nine children, one of whom was *Samuel,* and another Nathaniel. After his grandfather's death, his grandmother, Elizabeth (Deming), had married Thomas Welles, the only Governor of Wethersfield. *Samuel* apparently was a favorite of his grandmother, who, when she died, a widow, left him a large legacy. *Samuel* lived on the Common in the old homestead which his father had left to him.

Joseph, the father of Samuel, was gradually promoted to positions of weight and importance in his native village. He was Juror, Assessor, Collector of Taxes in 1684 and left a comfortable estate.

His above-mentioned son, Ensign *Samuel* (1688-1769, third generation) married *Martha Boardman,* whose father was a cooper by trade. Among their six children was a son, *Giles Churchill* (born 1718). *Giles*

Churchill married (name not recorded) and set out with a small family to the lands of William Penn, the Quaker. The country was called "The Territories" or "The Three Lower Counties on the Delaware." At the Forks of the Delaware River, where they settled, the family's home was burned by the Indians and they suffered great hardship, returning again after seven years to Wethersfield. Their children were Elijah, Giles, Olive, Sarah and *Stephen* (born 1758).

Stephen Churchill (1758) was seven years old when the family fled from the Delaware area. He later married a young Welsh lady, Esther Lloyd, who in the near future was to go with him to the far off Catskill Mountains with other hopeful New England pioneers.

FAMILY AND FRIENDS OF MATTHEW MITCHELL

While in Wethersfield, *Matthew Mitchell* wished to employ one of his sons, Jonathan, in secular affairs, but Jonathan, a brilliant boy of twelve, had his heart set on education. His father finally consented to his entering Harvard at a very early age. He graduated with the first class, and his proficiency there was so great that he decided to enter the ministry and was soon qualified to become one of the first "Fellows," the society established in 1650. He was first elected and confirmed by the Inspector of the Society and soon was called to succeed the Reverend Thomas Shepard as pastor of the church in Cambridge.

He was greatly affected by the death of his betrothed, John Cotton's young daughter, Sarah, but later married Reverend Shepard's daughter, Margaret.

He was to continue to be a "shining light" in Cambridge, "with his melodious voice, inimitable delivery and compassionate and tender heart of great humility." After an illness he died at forty-three (1668). Increase Mather wrote that he "never knew of any death that caused as much lamentation generally. He was greatly loved and honored by all, and admired by the most competent judges of real worth." It was further said of him that "it may be said (as once was said of another) not only that he had a treasure, but was himself a treasure to the church of God, while he lived."

Increase Mather, who had come to America on Matthew Mitchell's ship, became first the minister of the Second Congregational Church in Boston, as well as becoming President of Harvard University later. A son, *Cotton,* was to become the most famous and most extreme of all the Puritans, being called fanatical, bigoted, vain and arrogant. Notwithstanding this, his virtues outweighed his faults, for he made great contributions to society.

At twelve years of age he entered Harvard University, of which his father was President, graduating in 1678, completing in three years a

course which took older boys four years. This was due entirely to his amazing scholarship. During his lifetime he spoke seven languages and wrote four hundred and fifty books, some in Spanish and French, at the same time participating in other activities.

When he was twenty-two, Cotton was his father's assistant in the church, a curacy of thirty-eight years' duration, succeeding his father as pastor and serving until his death five years later. As pastor he introduced innovations such as being the first ever to make pastoral calls on the sick, the aging and on prisoners in the local jail. He was also the first to organize young people in the church. His works were hardly the mark of a vain, arrogant person.

His life was not limited to scholarship and pastoral life. In early years he was so interested in science that he almost became a doctor, his interest continuing, though he did not receive a degree.

At fifty-five he led a campaign for inoculation against smallpox. The campaign so disturbed the Boston community that someone threw a bomb into his house. Was he the bigot—or they who passed harsh judgment on him?

Cotton Mather was keenly interested in helping to develop wider opportunities for higher education. Hearing of a new college that was being started in Connecticut in 1701, he persuaded his friend Elihu Yale to put up a large part of the necessary funds, at the same time influencing the Governor of Connecticut to name the college Yale in honor of its benefactor.

XLVII

Stamforde–1641

MATTHEW MITCHELL took part in some difficulty which arose in the church. This led to his going with Reverend Denton and the majority of the church members to "The New Haven Plantation," for a little while. About 1640 Captain Turner of the New Haven colony had come upon a beautiful spot to the west, which he hoped to settle. It was a large tract of land, sloping gently to the south and southwest. There lay an area of quiet beauty, with forested hills, glens and mossy rocks through which meandered three rivers, the Indian Mianus from the west, the Rippowam from the north and the Noroton from the east. The Indians had called the area of the seven hills Rippowam.

Once again the Mitchells and Reverend Denton went into the wilderness, and the little band of twenty-eight men with their families founded a settlement at first called Rippowam. Mitchell paid nearly three times as much towards the purchase and survey of the land as the next largest purchaser. His name headed every list, he being the first of five selected to arrange and administer their affairs. He became a magistrate with senatorial rank in the legislative body of the state and was later Representative and Associate Judge in the "Plantation Court."

At least fifty-nine of the sturdy pioneers with their families braved the cold and storms of the winter of 1642 in their extemporized homes. The settlement was renamed Stamforde, from the ancient Stane-ford ("rocky ford") in England.

While Mitchell was there, his house, barn and goods were again consumed by fire. Next to Denton he was the most important person in the settlement, but misfortune seemed to follow him everywhere. He expected later to join Reverend Denton and a group who planned to cross the Sound to Long Island. However, he broke down in health, fortune and spirit because of his many disasters—that "man of enterprise, unbounded patience, humility and resolution, endowed with sound judgment and earnest, positive conviction of duty." His death at fifty-five (1590-1645) occurred before the emigration, but Reverend Denton

regretfully went as planned to Long Island, where he became the first minister of the Hempstead Presbyterian Church. A park next to the church was named in his memory.

Reverend Jonathan Mitchell's older brother, *David* (second generation, 1619-1685), married *Sarah Wheeler* of Fairfield. They had a family of seven children: *Matthew* (born 1652), John, Abraham, Daniel, Martha, Grace and Elizabeth. *David* became a large landowner and was prominent in the affairs of Wethersfield.

David's son, *Matthew Mitchell* (third generation, 1652-1736), married Mary Thompson. Among their several children were *Jonathan* and David and some daughters.

Matthew (third generation, 1652-1736), the father, was the first of the Mitchell family to go north in 1673 to explore the Housatonic and Pomeraug rivers for settlement, which was delayed by King Philip's War.

Jonathan Mitchell (fourth generation) married Hannah Jenner and later Elizabeth Boland. There were several children: Huldah, Lucinda, Rhoda, Susanna, Peter, Simeon, Jonathan, Eleazer, and *Matthew. Matthew's* (1709-1792) and Jonathan's family were the first of the Mitchell lines to be prominent in the future Woodbury.

XLVIII

Uncoway

("Looking Forward")

IN 1637 three towns, Hartford, Wethersfield and Windsor, contributed ninety men to make war on the Pequot Indians. With some Indians of tribes hostile to the Pequots and some help from Massachusetts, they attacked the enemy, setting fire to their wigwams, cruelly burning them out so that the tribe was practically destroyed.

EARLY YEARS

In 1638, while in pursuit of the Pequots, Governor Roger Ludlow of the New Haven Colony, a man of station, culture and force, discovered a beautiful spot along the sound, where there was an inflow of the sea. There were meadowlands rich with the deposits of ages and majestic hills with grand old forests overlooking the water. Fine oaks of all kinds abounded, as well as chestnut, hickory, cherry, maples, beech and red ash, elm and other kinds of trees, particularly hemlocks, spruce, cedar and pines. White wood notable for its height and magnitude extended along the beach, while noble pines covered some of the nearby islands. There were fresh springs, rivers and ponds of pure, sweet waters and numerous unusual rock formations. It being a favorite spot of the red people, they called it *Uncoway* ("Looking Forward"). Indian wigwams dotted the shores, where there were fine harbors.

Ludlow later returned to buy a tract of land, through which flowed the Uncoway and Sasqua rivers and the other lovely streams, and where there was a fine harbor and the shores were dotted with islands. In 1639 he returned with a small group of Windsor people to start a settlement, which was soon to be called Fairfield, a town which was to become one of the most important and politically prominent towns in the New England colonies.

The high land west of the best harbor was called Greenlea, and beyond another early settlement, Pequannock, there was a small "green"

about which a few people settled. Others later found home-lots and fine farming lands along the gradual rise of Tilesome (Toilsome) Hill, which commanded a fine view of the country and the waters of the Sound.

To the north and west lay hills and valleys, which were given numerous names. Part of the area near Barlow's Plains was called the "Rocks," while the lovely valley to the south was later called Mill Plain because the first gristmill was built on the Sasqua River. Later the name was changed to Mill River. There was what they called the "middle meadow," while part of the upland back of the coast was first called "the great meadow before the town."

Southwest of Wolves Swamp, along the coast, lay Sasqua Hill, between "Sasqua Necke" and Mill River. The stream emptying into the Sound near "Frost's Point" was called the Sascoe River and formed a great mill pond in the Sasqua Fields. It was near the Pequot Swamp, where the Pequots were annihilated.

North and west of the town lay a vast wilderness of undivided land, inhabited by Sasqua and Aspetuck Indians. It later was to become the "Upper Meadow" and later Greenfield Hill.

The birthplace of "Fairfield" was the "Meeting-House Green," a large palisaded square, called Ludlow Square, which was to enclose the first cabins and public buildings. It was for the use of the town and was the center of activities.

The "First Church of Christ" was organized in 1639, receiving the name "The Prime Ancient Society." The founders took care of the discipline of the Society until a pastor could be called and a church built.

Near the Green were home-lots of the earliest settlers, one being that of Ludlow, who was not only the first Judge of the Town and Court but its first military officer as well. Upon the Green he assembled small bands of "planters," drilling them to fight for the protection of their settlements. "Trayne-Bands" were drilled throughout the early years. Colonel Andrew Burr, a future descendant of Jehue Burr I, later trained his men there for the French and Indian wars.

William Frost was also an early settler, his home-lot being near the Green, later to be called Frost Square. At first most of the colonists lived within reach of one another.

In 1640 *Jehue Burr I* (1600-1670), with his wife, who was a sister of John Cable, afterward removed from Wethersfield to Uncoway. Cable was a seaman, possibly a sea captain, who was one of the petitioners to the General Court in 1635 for liberty to remove to the Connecticut River Valley.

Jehue I, who represented the town in 1641, was to become the "Founding Father" of the "Burr families of Fairfield," through four sons, Jehue II, John, Daniel and *Nathaniel* (paternal ancestor). Several daugh-

ters married prominent people, passing down to other generations "Burr" characteristics.

Jehue I was granted a home-lot from the town, southwest of the Meeting-House Green, and the pond afterwards called Edward's Pond. The first log Meeting-House was erected on one side of the Green. It was of good size and served as a schoolhouse as well as Sabbath-day House, for the people had a high regard for education.

The worshippers were summoned to their devotions by a drummer, who marched around the Meeting-House, a practice common in the colonies and alluded to in the following quaint lines:

New England's Sabbath-day
Is heaven-like and pure;
Then Israel walks the way
Up to the temple door.
The time we tell when there to come
By beat of drum or sounding shell.

A Court House was also erected on one side of the Green.

Reverend John Jones was the first pastor to be called. He was a young Welshman, who had married Sarah (?) in the mother country and had first settled at Concord, Massachusetts, where he was ordained as Pastor of the Congregational Church. He was not installed until 1644 and was the first schoolteacher as well as the first pastor. He is represented in history as "a valiant leader of Christ's Souldiers, a holy man of God." His first Assistant and later successor was Reverend Samuel Wakeman.

The Reverend Jones was granted about seven acres of land in the rear of the Meeting-House Green, six acres of which were afterwards called his orchard. His loghouse was back of Edward's Pond, with mere-stones between it and the Green, "running from the northwest corner of his land straight to Jehue Burr's home-lot." The land from the rear of the Burial Hill and the Burr property to the sea beach belonged to Ludlow. Through it ran a strip of reeds. Most of the field in the rear of "Burr Square" was dense woods called "Wolves Swamp." It was the custom then to dig deep pits in the woods and on the plains, into which wolves and foxes unsuspectingly fell and were taken by the planters, who were so different from the early Indians, who understood and cared for wild creatures.

The men of the Wakeman family were conspicuous in the colonies of Massachusetts, New Haven and Connecticut. John Wakeman, the son of Samuel of Hartford, was Treasurer of the New Haven Colony in 1656. The *Reverend Samuel Wakeman,* son of John and a graduate of Harvard College, assisted the first minister of Fairfield, Reverend Jones, becoming

Minister of the Parish after his death and teaching school as well, as his predecessor had done.

Reverend Wakeman married Hannah, daughter of Stephen Goodyear of New Haven, in 1656, by whom he had five sons and three daughters. His eldest son, Captain Samuel, later married a daughter of *Jehue Burr.* She died leaving one child, Mary, who was to marry Samuel Hubbell.

Reverend Wakeman was granted a large tract of land near the Saugatuck River and later also given five acres at the "Pines" between Pine Creek and the beach. Reverend Wakeman, intellectually a man of superior ability, led a very useful life not only in the town but in the colony and was highly honored and beloved by all who knew him.

In 1641 *Jehue Burr* represented the settlement in General Court, and from 1645 to 1646 he was Deputy to the Court and influential in all affairs. During that time the name of the settlement was changed from Uncoway to Fairfield because of the fair fields and rich meadows thereabout.

As early as 1643 Commissioners were appointed by the Colonies for the founding and maintenance of good schools and other places of learning. *Jehue Burr I* and Ephraim Wheeler were appointed to carry out the plan in Fairfield.

On Laurel Brook, a tributary of Mill River, near Mill Plain and Mill Hill, the first mill was built by Thomas Sherwood at the town's expense about 1644. Richard Ogden came to Fairfield entering into a contract to run the mill, near which he erected a stone house. A fence was also ordered to be made across the great meadow from "Paule's Necke" to Pine Creek to close it in from the beach. In later years the town sold Ogden and his heirs the mill, the mill dam and the ponds and streams. The first mill burned in 1705, after which Joseph Perry bought the property and obtained a permit to put a mill on the main river, so that for generations the mill site at Mill River was in the Perry name.

SOUTHPORT

About 1660 the town of Fairfield purchased from the Indians about twenty square miles of the Sasqua lands for a few coats, some cloth and a little wampum. Feeling somewhat guilty perhaps, the colonists set off part of it, where the Indians could hunt and fish at will. It extended over the wooded hill country west of Fairfield. From 1661 to 1700 Sasqua Field (to become Southport) was first pasture lands and planting grounds.

Before long, however, the river and harbor began to be used, and mills were built, the village and harbor first being called Mill River. Wharves and stores were built and shipping became an important industry. Some of the wharves belonged to Captains Joseph and Charles Jennings.

Almost every leading citizen was a captain, some owning ships, others being the skippers of the sloops and schooners.

On River Road an early gristmill, built by Joseph Perry and called Tide-Mill, was to be burned by the British, but later it was to be bought and reconstructed into the Tide-Mill Tavern.

A hill at the mouth of Mill River was an Indian reservation, known as "Rampasture," which remained common and undivided land until about 1750.

The Perry name was well known in various fields, while Joseph Earle Sheffield, the founder of the Sheffield Scientific Department of Yale University was to be born in Southport in 1793.

Sasco Creek is now the dividing line between Southport and Westport, but was then the "Maxumux" of the Indians, and was for a time part of Fairfield, known as Bankside. Five farmers were allowed to settle in 1648: Daniel Frost, Henry Gray, Thomas Newton, Francis Andrews and John Green.

In 1660 *Jehue I* was appointed Grand Juror with twelve other important men of the colony, "to tend to order and present all offenses to ye particular Court." At that time he also became Commissioner of Fairfield and then Commissioner of the United Colonies in 1664, the last of his public services. The circumstances of his death are unknown.

JEHUE BURR'S DESCENDANTS

The four sons of *Jehue I,* all graduates of Harvard College, were Jehue II, John, Daniel and the youngest, *Nathaniel* (1640-1712), (G. S. L. ancestor). Nathaniel first married Sarah, daughter of Andrew Ward, one of the most important and influential men in the community. Ward had previously been appointed with Roger Ludlow and six others by the General Court of Massachusetts to govern the colony of Connecticut for one year.

Nathaniel and *Sarah* had two children, Sarah and Nathaniel. After Sarah's early death, he married *Ann,* daughter of *Dr. James Laborie.* He, as a young surgeon, had come to Fairfield in 1718, and bought from Isaac Jennings "one and one quarter acres of land near 'The Rocks' on Round Hill with a stone house, one orchard and stone fences, bounded on all sides with the Commons." The Episcopal Church in Fairfield actually began with the lay services of Dr. Laborie, who held the services in his own home. Dr. Laborie also devoted much of his time to Christianizing the Indians (stated by Dr. Gilbert). On the plot of ground lying north of Uncoway and west of Mill Plain Road, Dr. Laborie's dream was realized, for it was on that site that the first Episcopal Church in Fairfield

was later dedicated, on November 10, 1725, with Douglas McKenzie its first Warden and Reverend Henry Caner its first Rector.

Nathaniel Burr and *Ann* (Laborie) became the parents of six children: *John* (G. S. L. paternal line), Daniel, Abigail (who married John Wheeler), Esther (who married John Sloss), Ann and Rebecca (who married Captain Samuel Sherwood).

In 1659 *Nathaniel* purchased the original homestead on Ludlow Square, bounded by the lot of his brother Daniel, and also by that of Captain Nathan Gold, or Gould, who came to Fairfield in 1650. He was a man greatly revered and beloved by the people and honored throughout New England. The Burr homestead, where many parties were held, remained in Nathaniel's line for some years.

In 1659 also, eighty acres of land at Golden Hill were made a reservation for the Pequannock Indians. They were friendly, but the settlers were harassed by other less friendly tribes.

At Golden Hill, so called from the rocks, which contained a yellow isinglass resembling gold, there were at least a hundred wigwams and a place for planting corn. Near one wigwam was a fine spring, called "The Indian Spring."

In 1667 the salt marsh at the brooks called "Horse Tavern," a drinking place for horses below the path and pond and swamp that lies in Sasqua Field (now Southbury), was granted for the encouragement of a school.

In 1673 Mr. Charlton taught for a year, after which Mr. Harvey was engaged to teach in 1674, and Peter Burr, a son of Jehue Burr II, in 1690.

NEW YORK TAKEN BY THE ENGLISH

When, in 1664, the English Duke of York took over the Hudson River Valley, the Dutch subjects were allowed to remain and preserve their customs and traditions. Thus, in their comparatively short possession of the valley, the Dutch left descendants who carried on their way of life, leaving words, place-names, and strange legends as the red race and others had done before them. As agriculture and small-scale industry developed, New York (in honor of the Duke of York), which had been New Amsterdam, began to be the most important commercial seaport in the country. Many colorful cargo sloops of Dutch origin plied the wonderful waterway, ferrying produce and the other goods from place to place, as well as to far distant places. High on the shores of the river the original manor houses of the first Dutch Patroons were worked by numerous Negro slaves, and through money and its power the descendants of the Patroons became the "aristocrats" of New York and the "Great River."

With the transfer of New Netherlands to the English name, Beverwyck

farther north was also changed to Albany, one of the titles of the Duke of York (later James II). The title *Albany* was derived from his Scottish title, originally the same as Albyn, the Celtic name of Scotland. In 1673 the town was again under Dutch control, for a short time, but in 1686 Albany was granted a city charter, which provided for an elected council. The first mayor was Peter Schuyler (1657-1724). In 1689 the intercolonial convention in America met there to treat with the representatives of the Five Nations (the Iroquois) and to plan a system of colonial defense. Soon there was a great influx of English colonists.

During the French and Indian wars Albany was the starting port for expeditions against Canada and the Lake Champlain country. In June 1754 a convention was held to confirm and establish a closer league of friendship with the Iroquois and of arranging for the permanent union of the Colonies. At the end of the century a settlement was made near a creek flowing into the *North River* (the Hudson), where Hudson had erected the first trading post, called Rondout.

HAPPENINGS IN THE BAY COLONY

About the middle of the seventeenth century the coming to Boston of some "Friends" or "Quakers" caused great excitement, according to D. H. Montgomery's *The Leading Facts in American History* (Ginn and Company: 1890). He wrote: "It was said that the Quakers were turning the world upside down with their preachings, and, if they were not stopped, they would destroy all churches and modes of government." The main reason for their concern was that the Friends stood in opposition to the prevailing beliefs of the man-made religion and government in the colonies. Their belief was "to obey conscience, the inner light of everyone, to dispense with forms, and allow self-government," which is the essence of true religion.

According to historians (who cannot always be relied upon to bring out the true, unbiased facts), some of the Friends committed excesses, inconsistent with their beliefs, which so angered the sternest rulers, that some of the Quakers were arrested, some branded with red-hot irons, others cruelly treated and driven out into the wilderness.

Most, if not all, of the Friends practiced the true religion, while some of the colonists professed Christianity but did not live up to its principles. Those with high spiritual vision were in the minority, as is the case today and always has been.

GREENFIELD HILL

In 1670 the people of Fairfield purchased from the Indians, for a trifling sum, a tract of land six miles long, lying north of the original

purchase, the lovely hill to be called Greenfield Hill. They voted in the next town meeting a half-mile of Common, extending east and west, and also a Common a mile in width, extending north, to be "continuous forever." The center of Greenfield was located about in the center of the original mile of Common. The community consisted very early of a church, a school, a tavern, several stores and substantial homes, all clustered around or near the three "Greens." On one road was the stonewall-bordered Greenfield Cemetery, originally an Indian burying ground. From the high ground, where numerous soldiers of the approaching Revolutionary War were to be laid to rest, could be seen a lovely panorama of blue waters of the Sound a few miles away and the green hills sloping to meet them. Beyond were the Commons, used for religious and educational purposes, and military training grounds. At one end there was a store, later the Post Office, and on the north stood the first Meeting-House, built in 1727, a steepleless square building. Other churches were erected on the same site, one in 1762, one in 1845, and one in 1854.

In 1675, Philip, son of Massasoit, the friend and savior of the earliest settlers, began a war against the colonists, for he had come to believe that if he and his people did not exterminate the white people, who were taking over their country in such great numbers, the white race would certainly annihilate them, which, course, was the truth. He was indeed justified in his fears and also justified in his actions. After two years of fighting, with great losses on both sides, Philip, a great and noble Chief, who loved his people and their glorious heritage, was conquered and killed, his hands cut off and taken to Boston and his head to Plymouth, where it stood exposed on a pole for twenty years. Many red folk were sold as slaves to South America and the West Indies. Among them were Philip's fine wife and child. Some whites remonstrated against the atrocious acts, but to no avail. There always have been cruel and heartless people, lacking compassion and true understanding of life's principles.

Philip had urged his people to unite to save their land, but the "Great Sickness" had so weakened the remaining tribes and the English had made such sad inroads on the game, fish and fruit that he was not able to summon enough help. This was the "great secret" of his failure to unite his people, which doomed them to gradual destruction. The patience of the leaders was exhausted as they saw the hunting grounds of their forefathers taken from them, and many of their formerly noble people degraded by drunkenness and other vices brought to them by the so-called "Christians," some of whom did not know the true meaning of Christianity—that it must be lived by everybody, not just preached. Through them the red race fell from their high place, for it was only a few unscrupulous whites who taught them to lie, cheat, steal, scalp and hate. By nature they were a loving, generous-hearted people, who could

have been a wonderful part of the New World, if they had been properly treated.

Between 1690 and 1700 Fairfield had prospered in an unusual degree and had known little of the distresses and desolations of northern and eastern towns. In point of political influence no town in New England was of more importance, and there was none that more readily responded to calls for military assistance from the eastern colonies or the province of New York.

The early log dwellings were replaced by frame houses of oak timbers from twelve to eighteen inches in diameter. Over the rafters shingles of cedar were fastened with large wrought-iron nails. Smoothed oak clapboards, lapping over each other, covered the sides of the buildings, and oaken planks covered the floors. The most wonderful part of the dwellings was the chimney, built in the center of the homes, upon a stone foundation twelve feet square. The fireplace in the kitchen extended across the full length of the chimney. The hearth consisted of one or more large flat stones, fitted into the floor and extending well out into the room. From heavy iron sockets, fastened on to the back side of the chimney, swept a long iron crane. From it hung iron trammels, each with rows of holes with hooks, by means of which the pots and kettles used in cooking could be raised or lowered over the fire. On the right was a large brick oven for baking. Near the front of the fireplace on each side of the jambs were seats of brick inglenooks, where people could sit comfortably. Often hams and slices of bacon were suspended from a long pole to smoke and yet not cook. The way of building fires in the great chimneys was one of the scientific arts of the time.

Around 1700 New England garnered her greatest wealth in fisheries on the coastal areas and furs and lumber on the frontiers. For fifty years the best and most daring sailors carried on the very dangerous whale fishery. Black Rock became for many years a noted whaling-ship port. Whale oil was the only means of illumination, and the best candles were those of the spermaceti. House industries flourished as well. Most were self-sustaining economic units with soap and candle making, carpentry, dressing and making up leather.

Sheep raising was an industry of importance. The sheep were of the long-legged breed, and were pastured on the land owned in common, or upon a highway, and at night folded together by a man hired by the town. Horses were branded, not only on the shoulder but upon the ears, every owner having his own private mark.

Before 1650 Fairfield was represented at the "new" college at Newton (Cambridge), which was established by the General Court with contributions from most of the people. As mentioned, out of gratitude to John Harvard, a man of Welsh descent, who left his large library and half of

his estate to the college, the Court ordered its name to be Harvard University.

The country in the west was almost untrodden wilderness, travel was very difficult, and principally on horseback, so that the return of the boys from the "far-away" college or the passing through of travelers was a great event. The homecoming students added to the life of Fairfield.

The educated men wanted to have a college nearby, where young men might not only receive a good education at home, but also that the churches might be supplied with well-educated and efficient ministers of the Congregational Order. Therefore, in 1699 ten ministers of the Connecticut river towns met in Branford near the Sound, to establish a collegiate school for boys, each one bringing books with which to establish a library.

The first commencement was held at Saybrooke in 1702, but in 1716 it was decided to move the college to New Haven, where the first building was constructed in 1717. Endowments were received from Sir Isaac Newton, the English mathematician and philosopher, and from Bishop Burnet. The first considerable sum was given by Elihu Yale, whose family had come from Wales. Because of his generosity and close friendship with Cotton Mather the new college for men was named Yale University.

With the establishment of Yale University at its very door in 1701, a new era began in Fairfield, with a constant stream of young men going from the prosperous village to the campus at New Haven through the coming years, some coming from more distant parts of the country as well. They became the gallants of the day, who attracted the young ladies, with numerous marriages resulting. The following were some.

Reverend Samuel Cooke, *Yale 1705,* pastor of the Stratfield Church from 1715 until his death, first married Anne Trowbridge, granddaughter of Governor Leete of Guilford. After her death he married Esther, a daughter of *Honorable Nathaniel Burr* and *wife Ann.* Esther was the widow of John Schoss.

Ebenezer Dimon, *Yale 1728,* who married Mary, a daughter of *Colonel John Burr and Deborah Barlow,* was Sheriff of Fairfield for several years. William Burr (born 1711), son of Colonel *John* and *Deborah Burr,* graduated from *Yale in 1732,* and represented the town in the General Assembly at twelve sessions, between 1754 and 1759. He was married to *Mary,* daughter of Captain *Joseph Wakeman.*

FAIRFIELD COURT

Court Day in Fairfield Court became a day of great importance and excitement, and the town was crowded with strangers. The arrival of foreign vessels, bringing rare and exotic articles, attracted a motley crowd of people to the large wharf at "Paule's Necke" (later Ash Creek). The

streets were enlivened with a procession of vehicles and inhabitants on foot and on horseback, with extra riders on pillions. Vessels bringing the Court Attendants across from Long Island anchored at Black Rock Harbor. The town was very festive, and old-time hospitality prevailed among all classes. Dinners, tea-drinking parties and balls were frequent.

The Court opened with great ceremony. Grave Judges presided in the courtroom in powdered wigs and scholastic gowns. With all the efforts made to appear democratic, an aristocratic style was the "way" of the "best families," both the ladies and gentlemen wearing fine and fancy clothing.

Gay balls were held in the evening at Burr's and Penfield's taverns, as well as at some of the large homes. They were gorgeous affairs, where the elegantly-dressed, well-to-do and prominent people danced the graceful minuet.

The tiny village with its strong families of Golds, Wakemans, Burrs and others enjoyed at this time the political dominance of the colonies.

The families of *Colonel John Burr* (son of Nathaniel) and of Reverend Cooke were the first to occupy pews in the new meeting-house, erected in 1718. From the time of the establishment of the Green six Congregational meeting-houses were to stand on the same site throughout the years.

The meeting-houses, after the very early ones, had high-backed pews and lofty pulpits from which the ministers in black suits and wigs preached their sermons. The pews were filled with young and old, most of them wearing wigs and fancy clothing. The galleries were occupied by the yeomanry and family servants, mostly Negroes, for some families in the north had "slaves." The Judges, as well as the clergymen, wore gowns, while for a time hoops of great size were fashionable for women.

Colonel *John* (1672-1750) (G. S. L. paternal ancestor), one son of *Nathaniel* and *Ann* (Laborie), first married Deborah Barlow. Their son William graduated at Yale and represented the town in the general assembly at twelve sessions. *John,* after Deborah's death, married *Catherine Wakeman,* daughter of *Reverend Samuel Wakeman.* They had a son, *John,* among other children. A daughter, Abigail, married Moses Jennings, a descendant of Joshua Jennings, an early settler, who "maintained an excellent reputation, leaving a good estate." He has many widely dispersed descendants.

Colonel *John Burr,* the father (1672-1750), was Commissary of the Colony, becoming Speaker of the House in 1723 and later Judge of the Fairfield County Court. He was several times commissioned in military service, becoming a Major, then Colonel in the long series of the French and Indian Wars (1689-1763). His regiment formed part of the troops from Connecticut in the celebrated successful expedition against Louisburg on Cape Breton Island in 1745. Louisburg was of great importance to the French, because it stood guard at the entrance to the Gulf of the

St. Lawrence River. France needed the fortified harbor of Louisburg as a shelter for her vessels and as protection to her commerce and fisheries as well as to maintain free communications with Canada.

The long series of wars served to unite the inhabitants of the Colonies and trained many men in the use of arms, which was to help prepare them for the not-too-distant War of Independence. They removed the danger of attack by the French, and cleared the area east of the Mississippi River of rival and hostile forces, making later westward progress possible, as the real owners of the great land were pushed farther and farther west.

After his service, *Colonel John* purchased land in Pequannock ("cleared hill") between Fairfield and Stratford to the east. He owned a large farm which enclosed the "grand old oak tree," which is said to have been the "Council Canopy" of the Indians.

In 1659 he, with the English, signed a treaty with the Indians under the tree in the sale of lands. He was probably the largest landowner in the state, at that time and politically prominent.

Colonel *John* and *Catherine* (Wakeman) *Burr* had a large family, one son being *John* (1698-1792). In 1668 one of his daughters Elizabeth married Lieutenant Joseph Wakeman.

Colonel John (Major) was one of the principal Founders of the Old North Church of Stratfield, "The Stratfield Society" (Congregational), Stratfield being the northeastern part of Fairfield. The first edifice was erected upon the crest of a hill in 1695. The committee chosen to build the meeting-house included *Major John Burr,* Captain David Sherman, Richard Hubbell, Jr., Samuel Sherwood and Mr. Benjamin Fairweather. *Colonel Burr* was also a principal subscriber of St. John's Episcopal Church of Bridgeport. Later his farmlands were to become the western end of State Street extension in Fairfield. His son, *John* (Captain), built a house just east of the "great oak tree," which was to stand until 1884 when a severe thunderstorm was to cause its fall.

At his death, *Colonel John* left a very large estate to his children.

"Captain" John Burr (fourth generation, paternal ancestor G. S. L., 1698-1762), son of *Colonel John,* and his wife, *Catherine Wakeman,* and two brothers were also representatives and local magistrates of Fairfield. *Captain John* married Ennico (?) and later settled in Stratfield with a large family. One of his sons was *William Burr* (fifth generation, paternal ancestor G. S. L., 1762-1840).

In 1771, while *William* was a small boy of nine, his older brother, John (born 1756), and a friend, David Sherman, were killed by lightning while attending service in the second edifice of the old Pequannock meeting-house in Stratfield, built on the same site as the first one, on the west of the hill. Both young men were in their prime and had families. The lightning also ripped open the shoes of another brother, Ozias.

At the age of fourteen (1777), *William* joined the forces of the

Revolution, and was stationed at Black Rock, before long becoming a Sergeant.

Until 1720 Black Rock, called at one time Greenlea, once the site of an Indian fort, was an undeveloped wooded peninsula with many swamps ending in a hill, and used first for pasturage. During the seventeenth and eighteenth centuries a village grew up at the tip of the peninsula. It was called Black Rock, because of the black rocks along the shores. Across the waters they could see *Sewanhacky* (Indian "Island of Shells"), later Long Island.

In the early days young and old had picnic parties at the "Pines," pines being the only trees on the peninsula. They were feasts of clams as they were brought out of the water and roasted. The parties were numerous and festive, always ending with a ball in the evening, usually at the large Burr homestead, which was the center of social life in Fairfield.

Black Rock, chosen by Thomas Wheeler for his home-lot, was largely settled for about a century by his children and grandchildren. His great-grandson, Captain Ichabod Wheeler, was a leader in the shipping industry there and in developing the wharves which were to make the village the principal port of entry. Black Rock owed much of its prestige financially and politically to its excellent harbor.

Captain Ichabod's home, built in 1720, and the birthplace of William Wheeler, the diarist, stood for more than two hundred years. Numerous other famous sea captains lived at Black Rock. The wharves were the business centers, where ships came in to unload, or be to laid up for repairs. At first every wharf had its own store and represented a considerable investment in ships and cargoes by some of the prominent citizens of Fairfield. The Upper Wharf, the oldest, built in 1760 at the head of the harbor at Ash Creek, was where Thomas Wheeler built his first house in 1649, a stone house with plank roof on which were mounted two cannons pointing different ways.

In 1750 Peter and Mary Penfield were authorized to establish and manage a mill along Ash Creek, originally "Paule's Necke." It was later managed by their son, James Penfield, brother of Samuel Penfield, who later built and was the keeper of the "Sun Tavern" near the Fairfield "Village Green."

At the Penfield Mills flour was ground. They were near shipyards, where hundreds of ships were launched, and wharves, where rich cargoes of the same ships, returning, were welcomed by the pulleys and the creaking windlasses of a dozen or more stores and warehouses.

For three generations Thomas Wheeler had a home at Black Rock, while other names, Burr, Penfield, Sherwood and others, were personally identified with the port. In 1761 new wharves were built, which became "storm centers" with the approaching Revolution. Angry groups gathered

as each ship arrived with disquieting reports, supplemented by news, brought by the Post Riders galloping down from King's Highway. The first Post Rider from Boston to New York had made the long trip in 1673.

The closing of Boston harbors, by British action just before the Revolution, affected the livelihood of every seaman. Stagnation at Boston wharves threatened starvation at the wharves at Black Rock. Old taverns rang with violent discussions. Men high in the Colony Councils, Thaddeus Burr, Samuel Squire and descendants of Nathan Gold and Silliman, were besought for information. Personal interests of landowners and wharf-owners hung in the balance, while patriotism turned from King to Colony. The town coast was fortified, a coast patrol maintained, and a fort erected at Glover's Hill to command the mouth of the harbor, and to protect shipping. It was to guard, as well, the Penfield Mills and bakehouses which were supplying bread to the army.

The citizens gathered at the summit of Groves Hill above the fort, to watch the maneuvers of the British, who came into the mill-wharves at the Creek and were raked by shot from the fort, as the fog lifted. So hotly was the harbor defended that, after burning the mills, and the Penfield homestead that was nearby, the British did not come near Black Rock again that day. They did, however, continue their destructive march northward, and the next morning, when Fairfield was in flames, an attack was launched against the fort. After the fire, there were only eleven houses left standing. Failing in their attempt to destroy Fairfield, the invaders left, but alarms were sounded every night.

The history of Black Rock epitomizes the tales of other seaports of a rebellion successful because it was whole-souled. British supplies were intercepted by many "little privateers." Black Rock Harbor was a detail of the heroic background of Yorktown.

After the Revolution, families from Fairfield began to rebuild their homes near the shores of Black Rock; young men married and settled down. Many ships came into the port, bringing "goods" and news from everywhere. Sometimes boys shipped aboard and served hard apprentice-ships at sea.

William Burr (G. S. L. paternal ancestor, 1762-1840), having served courageously at Black Rock, where the tiny fort saved the settlement from being burned by the British, married *Sarah Hubbell* (born 1770) on Thanksgiving Day, 1786. *Sarah* was the daughter of *Jeremiah Hubbell,* who owned considerable property and lived on Greenfield Hill (Fair-field).

The *History of Fairfield* (1889) reports: "One of these enormous chimneys is still to be seen in the old *Hubbell Mansion* at Greenfield Hill. The crane, more than two hundred years old, swings in the chimney. A long kitchen extends across the entire back of the house, taking in the

lean-to and the old-fashioned pantries. The floors and doors are all of oak, and high carved mahogany chairs grace the parlor. China and cut-glass, pewter platters and table vessels, as old as the house, decorate the table. Home-spun table linen, marked '1700' exhibits the taste as well as the skill and industry of the family. High post beds and the warming pan are still there. The well-curb, the long hickory sweep, the iron chain and the old oaken bucket which yields the spring water of such purity and sweetness as no other human invention has ever rivaled, are still to be seen under the shade of the old maples, elms and button balls of more than two centuries."

The children of *William* and *Sarah Burr* were Alvin (born 1788), *Abigail* (G.S.L. paternal ancestress, 1789-1888), Sallie (1792) and Avis (1794).

The family removed to Stratford from Fairfield, where *William* was a merchant and a Justice of the Peace for a few years. He possessed an inventive mind, becoming the inventor of the iron-clad system of sheathing.

The family was later to remove to Southbury, a village, which had recently been "planted" on the beautiful Housatonic River to the north, about the same time that Woodbury, close by, was established. *Abigail* was given the Burr silver tankard, by Thaddeus Burr (born 1700), who then was the owner of the Burr mansion, now one of the historic buildings of "Ye Olde Towne Fairfield."

DESCENDANTS OF NATHANIEL BURR'S BROTHERS

Jehue II, John and David

Jehue I's first son, Jehue II, was married twice, having several children: Peter, Daniel, Samuel and daughters Esther, Elizabeth, Sarah, Joanna and Abigail. Esther was to become the wife of Captain Samuel Wakeman. Jehue II was one of the most influential men of Fairfield and the Colony, and a Captain in King Philip's War. He was also a Commissioner of the United Colonies.

In 1670 Major Gold, Jehue Burr II and his brother, John, were granted liberty "to purchase Wyantenuck and the land adjacent for a plantation." It was a large tract of land to the north bordering the Housatonic River in the area of the present New Milford. With three others they were appointed a committee "for the well-ordering of the same, and also to consider inhabitants."

In 1691 in General Court, Major Gold introduced a bill which showed him to have been a patron of learning and keeping alive the importance

of a school system, supported and controlled by the State. He has been claimed as one of the originators of the school system of Connecticut.

Captain Jehue Burr II died in 1692, "the renown of his family having increased in lustre almost from the time of the landing of his father, *Jehue Burr I* at Boston."

Peter Burr

One son of Jehue II, Peter, was one of the most important of the Burrs. He studied law and graduated at Harvard University in 1690. He married twice and taught school for a few years, becoming one of the originators of the future State school system. In 1700 he was Auditor of the Colony and entered a public career. By 1724 he was performing efficiently the duties of five important offices, Auditor, Assistant and Judge of Probate Court of the County Court and Chief Judge of Superior Court as well as being Major of the Fourth Regiment. His last public service was as chairman of the committee respecting the motion of Lieutenant Governor and Council at Massachusetts before the Assembly of Colonel John Stoddard in reference to the war between the Province and the Indians. The colonel was a descendant of an early Stoddart line to come to America.

In public life he exerted an influence for good and in his private life he was loved and respected. In the records of the Greenfield Parish where he lived, he was called "The Most Worshipful Peter Burr." Among his children were Thaddeus (1700), Abigail (1702), Gershorn (1705) and Eunice (1710).

For two hundred years the stately Burr homestead was identified with the Burr family. It stood on the tree-lined "Old Post Road," "The Ancient King's Highway." It was so named in 1679 by Major Gold, an assistant of the General Assembly and Deputies, John Banks and Richard Hubbell, with Jehue Burr II and his brother John as Commissioner. It was the first mail route in the United States going monthly between New York and Boston. The first Post Rider made the trip in 1673.

During the middle of the century and in Revolutionary times the Burr mansion was the home of Judge Peter's son, Thaddeus, whose accomplished wife, Eunice Dennie, was one of the descendants of Reverend Samuel Wakeman. As before, it was famous as a social and civic center. Thaddeus and John Hancock were intimate friends, Hancock often visiting Thaddeus in Fairfield and Thaddeus spending part of his winters in Boston at Hancock's mansion on Beacon Street.

After the death of Reverend John Hancock, his son, John, was educated by his uncle, Thomas, whose large fortune and extensive business he inherited. He became President of the General Congress at Philadelphia

in 1775 and was the first man to sign the Declaration of Independence. His signature is probably the most famous in history.

One of the great social events which took place in the Fairfield Mansion on August 8, 1775, just before the Revolutionary War, was the wedding of John Hancock and Miss Dorothy Quincy, a reigning belle in Boston. The old homestead was burned in 1779, when the British set fire to Fairfield, but it was later rebuilt, somewhat altered by change of roof and classic portico.

A second son of Jehue II was Daniel, to whom in 1687 his father gave "twelve acres of land at the 'Upper Meadow' with a house and barn thereon, on the east of Mill River, situated at Greenfield near the Aspetuck River." He was called "Daniel of Upper Meadow." By his first wife, Hannah Banks, Daniel had two children, Daniel and Hannah, and by his second wife, Mary Sherwood, two more, Jehue and Mary. His third wife, Elizabeth (?—born 1696), was the mother of Stephen, Peter, Jane, Esther, Nathaniel, David, Moses (1714) and Aaron I (1715). Moses graduated at Yale College in 1734 and Aaron in 1735. Daniel's large estate was divided among his children. "Daniel of Upper Meadow," the son of Jehue II, was the father of Aaron Burr I, who, after graduating at Yale with the highest honors of the class of 1738, studied for the ministry. He became a man of distinguished ability, being one of the best scholars and orators of the day. He loved youth so that he became an educator of great ability. He settled first in Newark, New Jersey, where he taught a flourishing school. He married Esther, a daughter of Reverend Jonathan Edwards, an acute and original thinker, the most prominent of New England clergy. Edwards had graduated from Yale after a boyhood of intense and rigid intellectual discipline. Had he not preferred theology, he would have been a distinguished scientist. As a man he is said to have been meek, spiritual and gentle; as a metaphysician he was a profound and logical. As a theologian he followed Calvin and all the rigors of his creed. The only renowned authors of the period were Cotton Mather and Jonathan Edwards.

Reverend Aaron Burr and Esther Edwards Burr became the parents of two children, Sarah and Aaron. Reverend Burr was called to be the first President of Princeton University, founded in 1764. He had sold his "Upper Meadow" home some years before to two cousins, each named Joseph Bradley, one of whom was to become the great-grandfather of Justice Joseph P. Bradley of the United States Supreme Court.

Sarah, "Sally" Burr, married the Honorable Tappan Reeves, Chief Judge of the Supreme Court of Connecticut, who in 1773 built a stately colonial home in Litchfield, "crowning the hill country of Connecticut." There they entertained most of the prominent people of the time, including Washington and Lafayette.

Judges Reeves started famous lectures, becoming the founder of the first law school in America. His lectures attracted scholars from all over the country, so that by 1784, he was forced to build a small "school" in the garden of his home, to house his library and lecture room.

Among his many famous students were John C. Calhoun, John M. Clayton, Horace Mann, the educator, Junius Smith, the father of transatlantic steamboat navigation, and his own brother-in-law, Aaron Burr II. The school gave to the country sixteen United States Senators, fifty Congressmen, eight Chief Justices of State, forty Judges of Higher State Courts, two Justices of the United States Supreme Court and ten Governors of States.

Among other noted people born in lovely Litchfield were Ethan Allen, Harriet Beecher Stowe, and her equally famous brother, Henry Ward Beecher, descendants of Nathaniel Foote of Wethersfield. In 1792 Miss Sally Pierce opened her famed school for higher education of women in her own dining room. With its growth a school, the Female Academy, was built on nearby property. This school, the *pioneer* and for many years the *leader* of education of women, attracted young ladies from many places, many of whom married students of the Litchfield Law School. Many were the happy times among the young students in beautiful Litchfield.

Aaron II, the son of Reverend Aaron I, was a very precocious child and received an excellent training in law under Judge Reeves. Becoming a brilliant as well as a handsome lawyer, he represented New York in the Senate, and in the Revolutionary War displayed unusual ability as a soldier. He had a very promising future.

JOHN BURR, SON OF JEHUE I

Captain John Burr married Sarah Fitch and they became the parents of seven children: John, David, Samuel, Jonathan and three daughters, Mary, Deborah and Sarah.

He became a Freeman in 1664 and was prominent in all community affairs, rendering great services to the village, colony and country. A short time before his death in 1692, still in the prime of his life, he was appointed Sergeant Major of Fairfield County. This was an additional honor to all those he had already acquired in former years. In the same year Jehue Burr II, his brother, Reverend Samuel Wakeman, and Major Gold passed on, depriving Fairfield of her ablest and most honored citizens. John Burr left a considerable estate.

The same year, 1692, a daughter, Sarah, married Reverend Charles Chauncey, grandson of President Chauncey of Harvard University.

One son, Samuel, graduated at Harvard in 1697 and was master of a grammar school in Charlestown, Massachusetts, for some years.

DANIEL BURR, THIRD SON OF JEHUE I

Daniel was a merchant in Fairfield, becoming a freeman in 1688. He married Abigail, daughter of Henry Glover of New Haven, by whom he had two children, Daniel and Abigail. By a second wife Eleanor (?) he had two children, Seth and Samuel.

PROMINENT PEOPLE OF EARLY FAIRFIELD

Nathan Gold, whose name was mentioned in the Connecticut Royal Charter of 1662, was a man greatly revered, beloved and honored throughout New England and the Colonies.

Sergeant Richard Hubbell was one of the leading and most enterprising men, whose memory is honored and respected by his many descendants. His first wife was Elizabeth, granddaughter of Vincent Meigs of Dorchester, England, who moved to Guilford. Richard Hubbell, father of twelve children, went to Fairfield later in 1664, settling northwest of the plateau at Pequannock (meaning "cleared hill") and becoming one of the largest landowners in the settlement. George Hull, an early settler, was frequently Deputy to the Court. His son, Cornelius, was granted land at the southern boundary of the Mile of Common on Greenfield Hill. Others, who settled at Hull's Farms, were Banks, Sherwood and Bradley.

The name of Major Daniel Burr Bradley was outstanding, for he served in the French and Indian wars, the Revolution and later Indian warfare. He was on Lafayette's staff and later was made a member of the "Order of Cincinnati."

A short distance north of Hull's Farms Road was a sawmill and the cider and sorghum mills of Joel Banks.

On the old Post Road still stands the Sherman parsonage, the former home of Judge Roger Minot Sherman. It was his gift to the "Prime Ancient Society" for a parsonage. Judge Sherman, a signer of the Declaration of Independence, has been described as one of the greatest statesmen in New England.

Other early settlers were Edward Adams (1650), Francis Andrews (1648), Richard Ogden, Samuel Penfield, Samuel Robinson, Joshua Jennings and the Perry family, one of whom became Judge of the Court of Common Pleas and one-time Speaker of the House of Representatives. Others were Richard Roots, Robert Seeley, Daniel Sullivan (1658) and two branches of the Wheeler family, said to have come from Wales. The family of Reverend Peter Buckley from Ireland first settled in Concord. Three sons went to Wethersfield, then to Fairfield. The youngest, Dr. Peter, an apothecary as well as a physician, later went to Fairfield.

Reverend Peter Buckley, the father, did not remove to Fairfield until sometime later.

Thomas Sherwood and wife, Alice, came to America in 1634, settling first in Wethersfield and removing to Fairfield in 1648. There he bought land at Barlow's Plains near Mill River. He married twice, having numerous children and many descendants.

One of the oldest houses in Fairfield was the ancestral home of the Silliman family, the name meaning "an innocent, good man." Daniel Silliman came from Holland in 1690, bought land on a hill and named the hill Holland Hill. His son, Robert, built the house in the early seventeenth century. Sometime later another house was built and occupied by General Gold Selleck Silliman's family. Daniel I was a man of influence and one of the land dividend holders in the town. His descendant, Gold Selleck Silliman, was a general in the Revolution, and one of his sons was a major. One of his sons, Benjamin, was to become a well-known lawyer in New York who later was to be a distinguished professor of Yale College.

Reverend Timothy Dwight, more than any other resident, made Fairfield famous. He was born in Northampton in 1752, (died 1817), his father, a merchant, being a graduate at Yale in 1744. His mother was the third daughter of Reverend Jonathan Edwards. Timothy was a very precocious child, graduating at Yale in 1769. He first taught grammar school in New Haven, and tutored at Yale University from 1771 to 1777. He became licensed to preach and was a chaplain for a year in a regiment of troops in the Revolutionary War, inspiring troops both by his sermons and his writing of several war songs, the most famous of which was "Columbia." From 1775 to 1783 he lived at Northampton, studying farming, preaching and dabbling in politics.

In 1783 Reverend Dwight, D.D., LL.D., was called to be pastor of the Greenfield Hill Congregational church, built in 1762, where he was a very fine preacher. It is said that on the "elevated walk" or platform far up on the steeple he was inspired by the beautiful panorama of the green hills and sparkling Sound beyond, to write many of his beautiful poems. The Greenfield Tavern, built in 1772, stood directly behind the church. There, many men of note, especially lawyers and Judges were entertained, when they came to the Fairfield Court. Dr. Dwight was an eminent teacher as well, and has been called the pioneer of "higher" education for girls by placing both sexes on an equal footing in school. He started a small school on the *Hubbell* property in one room of a truly colonial style saltbox house, which years later was to be owned by an Elizabeth Chase. The school later developed into a very high-class academy, almost a college in itself, which was built in 1786 (torn down in later years). Students came to the academy from all sections of the country.

Dr. Dwight was not only a great preacher and eminent teacher, but

made something of himself as an author and a farmer. He owned a large brick home in Greenfield, where he had a well-cultivated garden of six acres, when he was called to become President of Yale University.

From 1795 until his death (about twenty-two years) he was Yale's President. By his judicious management, his amazing ability as a teacher of a variety of subjects—theology, metaphysics, logic, literature and oratory—as well as by his strong character and personal magnetism, he won acclaim and great popularity. Through his influence the university was restored to the high place from which it had fallen before his appointment.

THE GRISWOLD FAMILY OF LYME, CONNECTICUT

In 1649 the General Court authorized the division of old Saybrooke on the Sound at the mouth of the Connecticut River, which would someday be the headquarters of the shad industry. The section east of the Connecticut River, called Nehantic by the natives, was to be known as East Saybrooke. The soil was hard and not adapted to the cultivation of crops, but was fair for grazing. It was first settled in 1663 and incorporated as a township with the name Lyme in 1667.

The Griswold family from Windsor, Connecticut, was among the early settlers. Their ancestors had been prominent in England, some having been eminent men in the Church and in the government. In the twelfth century Sir Lancelot Griswold of Cambridgeshire, England, was a Member of the House of Commons. In 1630 Matthew Griswold of Malvern Hall, Warwickshire, arrived in the Massachusetts Bay Colony in quest of freedom of worship. He was followed nine years later by a brother, Edward. Matthew had first settled in Windsor, near Wethersfield, then went to Lyme. A lineal descendant of Matthew, Matthew Griswold, was born in 1714. After serving as a representative, Member of the Council, Chief Judge of the Superior Court and Lieutenant Governor, Matthew Griswold, LL.D., was Governor of Connecticut from 1784 to 1786. In 1738 he was chosen President of the Convention which adopted the Constitution of the United States. His death occurred at his mansion, situated directly on the Sound at the mouth of the Connecticut River, at Black Hall. It was to become the Griswold family seat.

Matthew's son, Roger, was born in Lyme in 1762 and graduated at Yale in 1780, with an LL.D. degree, being admitted to the bar, located in Norwich, Connecticut, soon rising to eminence as an advocate. He was to be elected Governor of the state, having, like his father, held the offices of Judge of the Superior Court and Lieutenant governor of the state.

A descendant of Roger Griswold was to join other New Englanders in the settlement of the beautiful river valleys in the western part of the Catskill Mountains.

XLIX

Plantation of Pomeraug

(Now Woodbury)

FAR-SIGHTED MEN in the Stratford and Fairfield areas were beginning to look inland for fertile lands to supplant those of the already settled areas, seemingly oblivious to the fact that the red people were the real owners of the vast "Good Land" and were becoming aware that they were losing their cherished heritage, as indeed they were, as more and more white people with power were coveting their lands.

In 1659 the original "Purchase" of Pomeraug in the north was made through the sachem of the Pagusett or Derby Indians near them, who had a fort up the river. It was later learned that the Pagusetts were not the owners of the land, but the clan of the Pootatucks, who had little villages on the shores of the river. This resulted in confusion, the Indians knowing little about the purchase of land, so that three or four "Purchases" were made at different times. Major Gold, Jehue Burr II and John Burr had been originally granted liberty to purchase Wyantenuck and adjacent lands in the area of the Housatonic River for a "plantation."

It was the original land of the Pootatuck tribes, who had come from the Manahatta River area in the west. They had first found and loved the river with its beautiful waterfalls, near what is now New Milford. They gave the river the name *Pootatuck,* meaning "falls in river," and called themselves the Pootatucks, because their settlements were along the river. Their first settlement had been in the southern part of the present Kent (now Bull's Bridge). The locality was named *Scaticooke* ("confluence of streams"). At the second settlement, Wyantenuck (now New Milford), they had a system of government. It was the capital or place of the great Council Fire for all the tribes in the clan, until eventually it was to be sold to New Milford in 1703.

A few miles east of the area, where the red folk had roamed for countless years, lay a small but jewel-like lake with a very long and irregular shoreline, where the fishing was excellent. Nestled among the

forested hills the Wyantenuck tribe of nature-lovers called the lake "the great body of water in the valley of one hundred hills," naming it *Waramaug,* which meant "good fishing place." They were accustomed to spending their summers on the flat land jutting out into the lake (now called Willow Point).

The people bestowed the name Waramaug on the Chief of their tribe, a great and wise sachem who began his long and good rule of fifty-five years at a Council Fire in 1680.

As years passed, and Woodbury, New Milford and Litchfield were settled, the noble Chief became a close and personal friend of Reverend Daniel Boardman, the Boardmans having been early settlers of Wethersfield. Waramaug studied Christianity with him and asked that he pray for him as he was dying, although there is no evidence that he actually became a "Christian" in name. In different ways he had truly practiced the principles of Christ all his life, as his forefathers had.

Religions are many and different but innate reason is one. The broad-minded see the Truth in different "religions," the narrow-minded see only the differences. It matters not just how or where one worships outwardly, or what the creed, if it begins in the heart, where are "written" all the laws of life. True worship is *living* those laws in daily thoughts and right actions. Life yields its secrets to those who seek them in the spirit of love and justice, not by reason or intellect alone. Faith, the inner "knowing" by experience, is the power that opens the way into the inner "kingdom of heaven."

"All the ways of man are clean in his own eyes; but the Lord weigheth the spirits" (Proverbs 16:2).

The various groups had fortresses on the river, where they could retreat when threatened by the enemy. Some had a village near the west bank of the river (now Newtown), while on the east side was another settlement which included their "Burying Ground." In winter they hunted inland, going down the river in the summer and dwelling along the waters of the Sound, which offered fish, clams and oysters.

The first "Purchase" was followed by subsequent ones, but the territory remained for a while the "wild frontier." Beyond it to the west and north stretched the great green woods, a lovely extensive area of rolling hills, dotted with lakes and streams flowing into the Pootatuck River (also called the *Housatonic,* "beyond the mountains").

After a period of exploration in 1673 the first real purchase was the "Pomeraug Purchase" in 1673. Honorable Samuel Sherman, William Curtice, Thomas Wheeler and Thomas Fairfield, a magistrate of Fairfield, were granted liberty to make a "plantation" at Pomeraug, which was the name of the Chief of the Pootatucks. A few settlers went to the new region, but returned to Stratford because of King Philip's War.

King Philip was the son of Massasoit and sachem of numerous tribes

of the Pokanets, who so early had concluded a league of peace with the first "strangers" in their land. They had maintained the treaty faithfully for about fifty years, for they possessed on the whole a very high degree of honor.

Massasoit was succeeded by his sons, Wamsutta and Metacomet. Desiring English names, the Court of England had bestowed on Metacomet the cognomen of Alexander, also giving his brother the name Philip. King Philip's residence, Mount Hope, now Bristol, was the beautiful twelve-mile-long ridge of hills overlooking Narragansett Bay and the Isle of Aquidneck ("Ise of Peace").

Philip had been a real friend of the early settlers, until driven by desperation and by rank injustice on the part of some, though not all, of the white people. To many of them, however, the Indians were all alike, to be exploited, depraved, robbed and killed. They did only what other people have always done—they fought for their own people and country, which they loved and were losing.

Like all groups of people, no matter what the outer appearances are, there are always those of selfish and unselfish natures, with both good and sometimes bad qualities.

At last, after desperate struggles, Philip was conquered. During the war Reverend John Eliot's "praying Indians" were the means of saving many lives among the English. Some people of right thinking remonstrated in vain against the cruelties inflicted on the natives, which had, of course, been for centuries the pattern of some European nations. At the conclusion of the war some of the people decided to venture to the new plantation, partly because of doctrinal differences in the church congregations, the more liberal thinkers wishing to establish their own church.

At the time, Honorable Samuel Sherman, who had come from Dedham, Sussex, England, in 1634, was undoubtedly the most distinguished man connected with the enterprise. He had previously been a leading man in the Colonies and had helped in the settlement of several other villages. He had been a member of the Court of Assistants, or Upper House of the General Court, and Supreme Judicial Tribunal for about five years. He had held offices and appointments of honor, and like Judge Peter Burr was referred to in old deeds and documents as "the worshipful."

Another of the leaders was the very liberal Zechariah Walker, some of whose congregation wanted to follow him. Among them was *Matthew Mitchell* (1652-1756) (third generation, G. S. L. paternal line), grandson of *Matthew Mitchell I.* Another was a young Welshman, Hackaliah Preston, who, according to tradition, had fled from Turkey to save his life and had come to Stratford. Shortly, he had married a daughter of Thomas Fairchild and in 1676 they had a young son, William.

The pioneers are said to have journeyed by rafts and canoes up the Housatonic River and passed the mouth of the Pomeraug River, not recognizing it as the stream described before they started out. They turned up the Shepaug River, but, not finding the promised broad valley, they went east over a hill (to be called Good Hill) to another valley through which flowed the Osootonoc River, where they decided to settle.

Part of the green, rolling area was called "Cat Swamp" because of the numerous wildcats there. Localities of interest were Weekeepeemee and beautiful Nonnewaug Falls, of more than one hundred feet descent, located on a hill to the east of the settlement. The story goes that Nonnewaug, the old sachem of the tribe, was so distressed because of the loss of his ancestral lands that he jumped off the rocks at the top of the falls, was killed and buried at his beloved spot. There was also Castle Rock, the fort of Chief Pomeraug, one of the old Indian guarding heights. There were the Orenaug Rocks, a ridge at the top of which there was a meadow with a natural formation, suggesting a stone pulpit. There the Indians had long worshipped the "Great Spirit." The early settlers called it Bethel Rock and used it as a "meeting-house" in summer, before they constructed a building. It was called Bethel Rock because of the biblical story of Jacob, who, after "God talked to him" in his dream, took the stone that he had put for his pillow and "set it up for a pillar." "And Jacob called the name of the place where God spoke with him, Bethel" (Genesis 35:15).

The main street of the present Woodbury follows the old Indian trial along the Osootonoc River from Nonnewaug to the Pootatuck village on the Housatonic River, passing the Chief's grave. It was an Indian custom to have their trails pass by the graves of their former Chiefs, so that as each one passed he could drop a shell on the mound. The places were thus designated by a heap of shells.

The "Plantation" was governed by "Fundamental Articles," drawn up on friendly terms with the Indians and agreed upon before the settlers had left Stratford. In 1667 the settlement first called Pomeraug was given the name Woodbury, and a "highway with a proper ferry to keep in touch with Stratford" was ordered.

By 1678, most of the earliest settlers were in Woodbury and began to spread out in the verdant valleys among the hills. They subsisted on the land, and the settlement began to develop and become a prosperous community.

Homes were built, farms fenced in, and a meeting-house was constructed. Because the distances between the homes were too great for people to reach the place of worship, one by one others were set up, leading in time to the incorporation of four small villages or towns, Southbury on the Housatonic River, Roxbury, Bethlehem and Judea (later Washington). Zechariah Walker was the first of the ministers of the First Con-

gregational Church of Woodbury, serving from 1670 until his death in 1700.

The influence of the ministers in the early days was very great. They possessed a large part of the literature of the Colonies and they were fellow exiles and sufferers with the people in the strange land. The people assisted greatly with the expenses and difficulties. The first church was built at the foot of "Drum Rock," where in the future the Masonic Temple would stand. It was a plain, square building, in which the men and women were separately seated until about 1775. The structure served until 1747, when a new church was built, with the main entrance on the broad west side, the pulpit and a bell tower on the north. Later it was to become the Town Hall.

The people went up to the meeting-house no matter what the weather. The cold edifices were usually at the top of the highest hill, and at the intersection of roads to the various outlying places. They used the "ride and tie" system, by which a farmer who had a good horse would take his wife behind him on the pillion, ride half the way to church, then dismount and walk the rest of the way, leaving the horse fastened by the wayside for a neighbor and his wife, who were on the road behind them, and who would come up and share the accommodation.

The "Sabbath-day house" was on the Common near the meeting-house. It was a small structure of two rooms for the accommodation of both sexes, in which was built a good fire where they could partake of their refreshments. From the beginning there were many apple orchards, and two of their few luxuries were the fruit of their orchards and the beverages made from it. Numerous cider mills were built, so that they drank considerable amounts of cider. Cider and apple brandy provided most of the cash income in the early period.

Travel was difficult, currency rare and barter necessary. The "highways" were more passways for sheep and cattle than for travel. Horses were scarce, and wheeled vehicles only ox-carts. Streams were at first forded and makeshift ferries maintained at the larger rivers. Often rafts of logs sent down the river to the mills had passengers on them, while others walked. Elderly people sometimes hired strong Indians to go with them to carry them across rivers. There were also dugout canoes, made of pine logs and owned by several families, which could accommodate twelve or more people. Near some houses on river banks, where people were in the habit of crossing, were kept canoes, in which the man of the house paddled passengers across.

However, trade and intercourse developed and before long the raising of sheep became the most important industry. As each new part opened up it needed first a water-powered sawmill and then a gristmill for grinding flour, the mortar and pestle having been first used. The abundant water-power was used also to grind plaster or lime to prepare bark for tanneries.

Millers and other craftsmen soon held an important place in the community.

The old waterwheels constantly turned by running or falling water to produce power suggest the "Wheels of Truth" that "grind the good grain of thought"—love, compassion, tolerance and understanding, discarding the chaff of resentful, negative and destructive thoughts and words that hinder the progress of mankind towards a peaceful world.

"Be careful of your thoughts—they may break into words at any moment."—ANONYMOUS

"Put a seal upon your mouth and guard your heart with the same vigilance as the ramparts of a city."—CHINESE PROVERB

It was said by Samuel Butler, an English poet and novelist, that "truth generally is kindness, but where the two diverge and collide, kindliness should override truth."

Woolen mills were started and the farmers increased the number of sheep, selling the wool to the mills. It is said that at one time ten thousand sheep could be seen from a hill, grazing on the hills of the farms scattered about. As flocks increased, the amount of weaving to be done increased, so that itinerant weavers strolled over the countryside seeking work.

Waterpower began to be used to thresh clover seed and prepare flax. As time went on individual craftsmen became common: blacksmiths, clothiers, wheelwrights, tanners, saddlers, shoemakers, coopers, joiners, ironworkers, gunsmiths and silversmiths.

The first wheelwright was Samuel Mann, who built a cart and cart wheels for the Reverend Zechariah Walker, minister of the "First Ecclesiastical Society" of Woodbury in 1688. From then on, the making of coaches and wagons was carried on until there were as many as forty establishments.

The first blacksmith, John Bull, came to Woodbury in 1706, and his son married a daughter of Reverend Walker.

Flax was widely grown, not only for cloth, but for twine and linseed oil. There was a good market for clover seed, and tobacco began to be grown. After the earliest periods, the farmers began to need cash, so that the cities on the coasts were the best markets for their products.

THE MITCHELLS OF SOUTHBURY AND WOODBURY

The 1720 Red House—The Old Mitchell House

Matthew Mitchell (1652-1736), son of *David Mitchell* and grandson of *Matthew I,* was the first to go to Pomeraug in its early days. Where his first dwelling was is not definitely known, but when the Pootatuck village on the north shores of the calm, beautiful Housatonic River was the last land the red men sold in the early 1700s, Matthew was the "Purchaser,"

at a time when wigwams were to be seen along the lovely green banks. He bought the beautiful property, which rose to a small hill on the north, with the understanding that the "sacred" Burying Ground of their ancestors, Flat Hill, would always be protected from relic seekers. For many years the Mitchell families kept that promise, for they were friends of the red people. Mitchell descendants still live on the farm, which is one of the largest in ancient Southbury, but relic seekers from the Yale Museum have since taken the artifacts.

On Purchase Road (the area now owned by the Housatonic Farms Co., Inc.) still stand two old houses, early properties of Deacon *Matthew Mitchell.* Another, even older house, which burned years ago, stood opposite "The 1720 Red House," and was known as the "Old Stoddard House" of Reverend Anthony Stoddard, which was perhaps Matthew's first home.

"The Old 1720 Red House" was a fine example of the early saltbox construction. Sturdy hand-hewn timbers, secured with wooden pegs, were used in the framework, while its age is shown in the hand-sawed chestnut and oak floors, and the hair and grass plaster walls of the room.

Remarkable hand-cut woodwork forms the decoration under the eaves, and around the doors and windows. The two-and-a-half-story house was set on a dry-wall foundation, and was built around a center chimney. There is an oven in the basement, and openings for three large fireplaces on the first floor, and three smaller ones on the second floor. In one of the large fireplaces are the bake ovens and the swinging crane for supporting the kettles. The early clapboards and handmade nails remain. At one end of the attic is a door which once opened onto an outside stairway.

In 1730 a ferry began to cross the Housatonic from Newtown to Woodbury, about an eighth of a mile below Fort Hill and opposite Mitchell's farm.

Matthew Mitchell had several children, one of whom, Mary, married Honorable Samuel Sherman, who had been instrumental in the founding of the "plantation." The Sherman House at the top of Ben Sherman Hill is dated as being built by Captain John Sherman between 1696 and 1706. According to *Cothren's History,* John, known as "Deacon" Sherman, was one of three sons of Samuel Sherman of Stratford. The Honorable Samuel Sherman became an important landowner, but may not have settled in Woodbury. "He also got the right and privilege in and to such common land as might be opened up by the Proprietors. His main interest seemed to be in establishing farms and estates for his three sons. In 1696 land was conveyed by deed or gift to two sons, Matthew and John (Deacon or Captain). Thus they came to exercise the rights and privileges to subsequent allotments from the Proprietors. About 1700 John took up about six hundred acres running from the valley lands, up to what came

to be called Sherman Hill to the brook below. His house came to be called the 'Sherman Homestead.' Bennet A. Sherman, a famous character, lived in the house in the 1800s, and the hill named for him 'Ben Sherman Hill.' "

A son of Matthew, *Jonathan Mitchell* (1683-1744), married Hannah Jenner, and, after Hannah's death, *Elizabeth Boland.* About 1740 "Deacon" Jonathan built a small dwelling, later known as the "Old Mitchell House," on the lower road of the "White Oak" section, where the main road divided for a little distance. Between the two roads a sloping bank of trees and grass formed a pretty little Green, at the end of which the lower road rejoined the main road through Woodbury. There were twelve children in the family, most of them probably married at the time the house was built. The children were *Matthew* (G. S. L. line), Huldah, Mary, Nathan, Hannah, Rhoda, Susanna, Peter, Simeon, Jonathan, Eleazer and Lucinda. Lucinda became known for her extraordinary ability in architecture.

In 1790 Lucinda married Abel Stiles. She drew the plans for a new house typical of the period, to be built on the site of the original house. The older house was moved back to serve as a carriage house, workshop and storage house.

The original house is somewhat unusual in its setting, because it opens on to two ground levels. Its large fireplace remains well preserved, while upstairs the rough-hewn beams still show some of the bark. The present occupants (1959-) are descendants of the Mitchell family, the property never having been out of the family.

Lucinda and Abel had a son, Jonathan, so that a house she designed later became known as the "Jonathan Stiles House." Lucinda designed several other houses in Woodbury, one for her son, Rufus, and one or two others which her husband, Abel, built.

The "Jonathan Stiles House" was in the "White Oaks" section, where the first settlers camped on their arrival and where several of the early homesteads were built. White oaks are any of a number of oaks having long leaves, which are usually seven-lobed, whitish or grayish bark and hard wood, used for furniture or woodwork.

According to records of the Stiles family, Abel and Lucinda (Mitchell) Stiles had four sons, and built houses for three of them on land owned by him in Southbury and Woodbury. The plans for all of the houses were drawn up by Lucinda (Mitchell).

One which she designed for her son, Rufus, just south of the Woodbury town line was near Stiles Brook. The oldest part of the house is the ell, in the basement of which is a fifth fireplace. On the doorsill of the ell is a mark, where the sun strikes exactly at noon. Rufus's wife used to blow a horn at that time, so that the neighbors could set their clocks.

Lucinda's innovative mind designed an addition, in which, contrary

to tradition, the kitchen was placed in the front of the house for the enjoyment of the housewife, who could thus see all that was going on in the street. Possibly it was the first house so designed with housewives and mothers in mind, for most of their time was spent in the large kitchens, unpleasant at best. The doors were all Dutch, except one that was called the "funeral door," because of its extra width.

Matthew (1709-1792) (paternal line), a son of *Jonathan* and *Elizabeth Mitchell* and brother of Lucinda, was a minister, and served as Second Lieutenant in the Woodbury Company at Fort William Henry at Lake George at the time of the French and Indian Wars. His first wife was Hannah, a daughter of the Honorable William Preston, son of Hackaliah Preston of Stratford. William had become a leading man in the town, county and colony. For thirty-five sessions he was a member of the General Court, and also stood high in the militia, with the rank of Colonel. Matthew's second wife was Abigail Stanford.

At the formation of the new County of Litchfield in 1720 William was appointed the first Judge. Possessing fine talents and a commanding influence, "he performed his duties to the credit of himself and the interests of the people."

Reverend Mitchell was the father of ten children: *David,* Matthew, Jonathan, Simeon, Mary, Sarah, Hester, Hannah, Rhoda and Damaris. The family first lived in Woodbury, and later in Southbury, where *Matthew* was blind for a number of years.

David Mitchell (1748-1810) lived part of his life in Woodbury, and part in Southbury, where I do not know. In 1775, at the beginning of the Revolutionary War, he married *Sarah Pierce* (also Pearse, Pearce), a daughter of *Abraham Pierce.* Various members of the Pierce family owned a number of tracts of land in the general area called Pierce Hollow, through which flowed Transylvania Brook. The first settler was *John Pierce,* who arrived in Woodbury in 1715. He built what was known as the "Old Pierce House" or what is known now as the Bennet F. Stiles House, at the corner of Pierce Hollow Road and Purchase Road. He and his wife, Ann, had thirteen children, including a son, *Abraham.*

John Pierce deeded the house, built around 1760, to his son *Abraham,* "the deed describing the property and speaking of it as 'my homestead,' enumerating the dwelling, wood and wagon house, barn, two cow houses and cider mill house."

One of Abraham Pierce's daughters, Sally, established "Miss Pierce's Academy for Fashionable Young Ladies," in a large house on Main Street, considered one of the showplaces of the town. The school was later moved to Litchfield, where it became the pioneer and for many years the leader of education of women in America.

The stately "Benjamin Stiles House," built in 1787 of bricks fired in a kiln across the Pomeraug River, is quite different from the usual colonial homes, its architecture showing that its plans were drawn up by a French

staff engineer, with whom Mr. Stiles formed a lifelong friendship, when Rochambeau's army marched through Woodbury en route to Yorktown. The bricks are laid in a peculiar fashion that has been copied in the *Chase* Memorial in Waterbury and elsewhere.

Concerning the old central-chimney saltbox house at the foot of Ben Sherman Hill, on the "Sherman Great Meadow," *Cothren's History* states that "in 1781 when the French troops marched through Woodbury, David Sherman offered to those near his home twelve bushels of apples and eight barrels of cider." During the evening "they had a dance in which the damsels joined with the polite French officers in the uniforms, while others looked on."

One large interesting home, located at Pierce Hollow on Transylvania Road southwest of Pine Tree Corner, was probably built about 1790, and was occupied by a Pierce family. Through the years it was considerably changed, but six original fireplaces were uniquely constructed.

Pine Tree Corner is at the intersection of Transylvania and Roxbury roads, where stands an old red authentic saltbox. It is believed that it may once have been a tavern, providing a convenient stopping place for the farmers driving their livestock to market. One legend concerning it is that a Tory, or perhaps a spy seeking refuge in the Revolutionary War days, hid himself from pursuers among the branches of the pine tree which stood near the house. The tree in time was blown over in a storm.

In 1690 the Governor, appointed by the King of England, had ordered that "all men between the ages of eighteen and sixty-five should be compelled by law to take military training at least two days a year, in general training or regimental drill." Later, after the settlement of Litchfield in 1712, it took in all of Litchfield as well as Fairfield County. One day in the spring "training" was held at Litchfield, while one day in the fall it took place at Woodbury. Thus Woodbury was host to all men and their families, who came in ox-carts, provided with food for themselves. All roads were lined with travelers.

Children played with children from other towns; older ones enjoyed others of their age. Drums rattled; men stepped into the company and drill. The men were interested in each other's oxen, comparing them. Those who met in the fall showed their best fruits and vegetables. From 1696 until 1844 trainings were held, each one a gala day for the people. The town's contributions to the coming wars began in Queen Anne's War of 1709, when Woodbury was an important supply center, as well as recruiting ground later, during the Revolution. Woodbury sent many men to all of the new nation's wars.

For leisure, a wolf hunt was a common "sport." Parties of men with dogs went for days, seeming to enjoy the "lust" for killing. Wolves are known not to attack people unless provoked to it. Throughout history, unfortunately, many men have enjoyed the barbarous forms of entertainment which involve the cruel and inhuman treatment of animals.

In the early days "Post Men" carried mail along the old trails on foot from one town to another, by a system of foot posts, at certain villages. It was the custom to wait until enough mail accumulated to fill a pouch before the foot runner set out. In 1672 the first Post Rider carried mail, setting out from New York to Boston, returning within the month. As he rode, he notified the people by blowing a horn and shouting, "News! News! The Lord Reigns!" The word *news* was made up of the first letter of each point of the compass: N, E, W, S. Each stopping place later had a supply of fresh horses on hand, so that fairly good speed was maintained. Lines of Post Riders gradually established were in charge of men known as Post Masters.

On the north side of the "Hollow Road" stands a house quite different from the colonial homes of the area; it may have been built as early as 1700. The gambrel roof structure with flaring Dutch-like projection over the front door was the store of the fabulous Jabez Bacon during the days of his mercantile operations in Woodbury. Following his death it is said to have been used as a school, and later as a bar, until it and the adjoining Bacon homestead were purchased by Daniel Curtiss.

The Bacon homestead also had a gambrel roof and was the home of one of New England's most prosperous Yankee traders, bearing evidence of wealth and style. At the time, there were cloth-making centers, most of which later grew into factories. Woodbury had its share in the "Yankee peddler industry." Various merchants were involved in outfitting the peddlers. Several tin shops turned out their primary stock in trade. The activity was in the "Hollow," the bailiwick of the Bacon family.

The second minister of the First Ecclesiastical Society of Woodbury was Reverend Anthony Stoddard, who came to Woodbury in 1700 from the New Haven settlement and served as Pastor for sixty years. As well as being a minister, he was also a lawyer, physician, and Clerk of the Probate Court. One member of his congregation was John Burr, a brother of Abigail, both children of William Burr, who removed his family to Woodbury.

A home, no longer standing, was built for Reverend Stoddard just south of one of the old landmarks, the Curtiss House. According to records of 1736, he deeded to a son, Eliakim, "about an acre of his home-lot with ye mansion thereon." The mansion, now the Curtiss House, was the original home of Eliakim until his death.

From 1754 it was used as an inn, owned by Eliakim's son, Israel, and later sold to William Moseley. It has since come down through various owner and lessees, always as an inn or tavern with various names. On the second story of the main part was a ballroom with an arched ceiling and a fireplace at each end, where, no doubt, many happy occasions took place. There were also other taverns, one in particular, the Orton Tavern, built about 1730 at the junction of Washington Turnpike and Main Street. The beauty of its colonial structure and the prestige it attained as

a center of activity and as a stopping place for many important people gave it special significance.

One house on the Green at Bethlehem, owned by a family by the name of Bird, was possibly built as a tavern and called Bird Inn, or Bird Tavern. Originally the house had a wide doorway, and horsemen used to ride into the inn, draw up at the open bar, which extended across the back of the room, in loud voices order their drinks, consume them without dismounting, and ride into the courtyard and down the street.

On the second floor was a large ballroom and a small, winding staircase at the back of the house, leading to it. Its arched ceiling was twelve feet high. Huge fireplaces provided the heat, and hanging brass lanterns the light.

EDUCATION

In 1741 and 1751 notes were taken by the Ecclesiastical Societies for providing education for children. The first school was in the "White Oak" section, around the little "Green" where the early Mitchell house was built on the lower road, the later house being the one designed by Lucinda Mitchell. The teachers were usually ministers, who were paid $1.25 a week and boarded with various families in the district, the time with each family depending on the number of pupils in school. The families were allowed a dollar a week for boarding the teacher.

The "Birch School" was built about 1762, and the "Bullet School," built a little later, was so named because the site was first used by the training bands. Bullets used for practice were dug out of a nearby hill and melted down later during the Revolutionary War. Some of the children had to walk miles to go to school.

Many years later (in 1898) the "laying of the cornerstone of the Mitchell School was to take place with appropriate ceremonies," and the building was constructed in 1899. *Charles C. Mitchell,* when presenting the town $5,000 for the building of the school for the "free education of boys and girls of Woodbury," had intended the building to be used as a high school, but all grades came to be enrolled in the school, which was eventually enlarged.

In the years 1740 to 1741 the "Work of God," called "The Great Reformation," took place in New England. "Large numbers of people were awakened out of Security, Ignorance and Formality as to Matters of religion to seek spiritual knowledge." Diversions and vanities of the people were generally laid aside, such as tavern-haunting, dancing, horse racing and wantonness with all extravagant dress. People in general wore plain, modish habits and devoted themselves to attending all public meetings, where powerful preachers such as Jonathan Edwards, the celebrated metaphysician and divine, performed divine services.

The people went by foot five or six miles. There were also private

prayer meetings and singing of Psalms and spiritual songs. The preachers of New England, as "Messengers from God," preached the "good tidings" of the gospel in the fields. In two or three years thousands were converted in New England, though how long the awakening lasted is not known.

The "Glebe House," known as the "Birthplace of American Episcopacy" since March 25, 1783, is located on the south side of Hollow Road near Main Street. Part of it in the form of a half saltbox was constructed about 1690. At one time it was the scene of industrial activity, as one owner, Gideon Botsford, was a silversmith and had a shop close by, while very near was a hatter's shop.

The building is of wooden construction, two and a half stories high with a gambrel roof and lean-to and a large central stone chimney. In the attic was a smokehouse where meat was cured. Additions were added between 1740 and 1750.

From 1771 to 1778 the house served as a rectory or "glebe house" of St. Paul's parish. If a priest's residence was in a town it was the "rectory," but if on a "glebe" (Latin for farm), it was called the "Glebe House."

Ten clergymen of the Church of England met there and elected Dr. Samuel Seabury to be sent to England for consecration as Bishop of Connecticut. In 1784 he was consecrated in Aberdeen, Scotland, by three Scottish prelates, thus becoming the first Bishop in the new country. The house served as the "Glebe House" from 1771 to 1786.

"ELEAZER MITCHELL HOUSE" ON THE HOUSATONIC RIVER

In 1759 Eleazer Mitchell, a son of *Deacon Jonathan Mitchell,* a brother of Lucinda and a grandson of *Matthew Mitchell,* who had purchased the land from the Pootatuck Indians, also purchased a tract of land in the area of the Pootatucks. In 1787, on the north bank of the gently-flowing waters, a house was built for Warren Mitchell, a *son* of Eleazer. The house at first had eight rooms, but three more were added in the rear, as well as the brick central chimney, many of the rooms having fireplaces. Later, when Cyrus Leroy Mitchell, Jr., owned it, all but the great fireplace in the dining room were sealed off. This room was the original kitchen, with a bake oven next to the fireplace. There are kettle hooks and cupboards with hinges around the fireplace. The logs for the fireplace were pulled to the door by a team of horses, or perhaps oxen, and the space was so large that one could sit in it to get warm. The old kitchen still has the heavy beams and the original paneling. The only additions that have been made are a porch across the front and a bay window.

The house passed from Warren Mitchell to his son, Cyrus Leroy, Jr., then to Robert Cyrus Mitchell, who recalled his father's saying, "The

Constitution of the United States, the town of Southbury and this home all date back to the same year."

The white clapboard house, still occupied by Mitchells, looks across the Housatonic to a green wooded hillside.

In the twentieth century, there are still standing in charming Woodbury several beautiful homes of Mitchell as well as Preston descendants.

The people of prosperous Woodbury, the fourth largest town in the state then, proved their loyalty to the American cause in the Revolutionary War, contributing from a thousand to fifteen hundred men. At least half of the men led by Ethan Allen, the hero of Ticonderoga, were Woodbury residents, Allen himself having been born in Roxbury, later going to Vermont.

One of the oldest houses in Roxbury was built by John Baker at what was then Tamarack Swamp Road, later called "Randall's Meadows."

In 1709 John's daughter, Mary, married Joseph Allen, becoming the mother of Ethan Allen in the small house which was later to be moved to a site next to a large Wheeler House, built about 1740 on the west bank of the Pomeraug River. It was known as "Remember Baker's House." Remember Baker's wife, Tamar, was an aunt of Seth Warner and Captain Remember Baker, Jr., who, among others, accompanied Colonel Seth Warner to meet Ethan Allen's "Green Mountain Boys" at Bennington. Of all the men who went from Woodbury Colonel Warner was the most distinguished. Very strong and fearless, he stood head and shoulders above the tallest men in the army, and carried the longest sword, five and a half feet long.

It was said that when George Washington later united his armies, he always looked to see if Seth Warner was with his men. When he saw him he knew that all was well.

The group of Woodbury Volunteers with Ethan Allen's "Boys" left Bennington for the expedition to Fort Ticonderoga, where Ethan, the hero, surprised the sentinel in the early morning hours of May 10, 1775, and gained entrance to the fort, capturing from the British that most important outpost.

Ticonderoga was the Indian name for "the place between two waters," for the water from beautiful Lake George, two hundred and ten feet higher from sea level than Lake Champlain, empties through Ticonderoga Creek into Champlain, actually falling forty-five feet more than the total height of Niagara Falls. The creek falls between Mount Defiance and the peninsula on which Fort Ticonderoga stands. Through the years it offered portage, which was the only way the red men could penetrate the Adirondacks of New York and the Green Mountains of Vermont. In colonial days it was the most important single passageway in the Western Hemisphere, for near it was built the greatest military defense system in the New World.

It was a great capture, for by it they obtained possession of cannon,

arms, and military stores of which they were in great need. Crown Point, the little fortress up the lake, was taken the next day. Thus within twenty-four hours in 1775 the patriots from Woodbury and Vermont took possession of two important strongholds.

Another Woodbury soldier, Lieutenant John Strong, also served his country with distinction. His good management saved the American artillery from capture on the night of August 29, 1776, during the retreat from Long Island. Once, when he and Lafayette found themselves cut off by the British and had no way of escape except by fording a stream, Lieutenant Strong, being the larger, carried his companion on his shoulders to safety. After the war George Washington spent the night with Lieutenant Strong in Woodbury. John's father, Preserved Strong (possibly the name was connected with the name Strange, or Strang, as letters were often changed in the early days), had married Esther Stoddard, a daughter of Anthony Stoddard, and had built a typically colonial house two and a half stories high on Pomeraug Avenue, now the home of Mr. and Mrs. Townsend Pierce Hunxhurst.

The "Wheeler House" was in the Wheeler family for several generations. Being near the Pomeraug River, it had the advantage of water-power, close at hand, which was harnessed to operate the nearby mill. The mill was owned by Captain Agus Curtiss, also an important Woodbury figure during the Revolutionary War.

After being in possession of the Wheeler family the house was sold and somewhat changed. The small guest cottage near the house is said to be the house in which Ethan Allen was born.

The house was to become the home of the famous painter Wallace Nutting, as well as that of Mr. and Mrs. John Ballantine. In the middle of the twentieth century it was to be the home of Victor Borge, a popular entertainer on stage and on television.

For two hundred years Bethlehem's most stately mansion, another home of interest, has been the "Reverend Joseph Bellamy House," located north of the "Town Green" in a beautiful setting. In 1738 at the age of nineteen Reverend Joseph Bellamy was called to be the first minister of the North Purchase or Bethlehem, his first service being held in a barn. In his home he conducted the first theological school in the country and was very influential not only in Bethlehem but in the ecclesiastical circles throughout the country. In 1790 he was made Doctor of Divinity by the University of Aberdeen, Scotland. In connection with the school in the earlier years, the third floor of the large house was used as a dormitory. Among his students were Jonathan Edwards, Aaron Burr I and James Morris.

The present well-preserved and attractive colonial home of Mrs. Earle Munson is located on the west side of Main Street near the corner of School Street.

L

Founders of Enfield, Connecticut

A JOHN PEASE, LL.D., is mentioned in a work in England in 1492. He is said to have been of South German origin, but emigrated to England at a later date than that of the Saxon Conquest. (The name was variously spelled Peas, Pies or Pease.)

On the crest of their ancient arms was an eagle, its beak holding a stalk of pea haulm (*haulm* meaning stalks or stems of cultivated cereal, beans or peas). It was said to signify that a person to whom it was granted had been a commander, but not "in-chief." He may have been a person who introduced the valuable esculent, or vegetable, to England, or the first to cultivate it successfully. The name was common in England, where there are in many church records numerous Pease baptisms. No parish registers were kept before 1570.

JOHN PEASE AND SONS (G. S. L. MATERNAL LINE)

In 1576 a *John Pease*, son of a Robert and a Mary Pease, was married to Jane Smith. They became early settlers in Essex, England. The number of their children is uncertain, but there were two sons, *Robert* (1604-1644) and John (born 1608). *Robert* and his wife, Marie, with several other members of his family emigrated to America on the ship *Francis* in 1634. They settled in the part of Salem later called "Northfields." He was a yeoman who became apprenticed to John Symonds, a carpenter and joiner.

In the early days of Salem the settlers first lived in sod-roofed dugouts of palisaded log and bark-covered "wigwams." The crude roofs kept off showers, but long rains dampened their homes, much to their discomfort. Yet in those poor habitations they sang Psalms and praised and prayed to their God, with faith in their hearts, until they could construct better homes.

About the little settlement were apparatuses for salt-making, a pit for log-sawing, a forge, and brick kiln. All corn and grains intended for meals had to be pounded with a wooden pestle in a hard mortar bowl. There were also huge tripods, from which hung large kettles, where grease and lye were boiled to make soap. In the "Common" stood the pillory and stocks, required by the laws of Massachusetts.

In 1629 a Congregational Church had been organized before their arrival, and was possibly the first Protestant Church founded in the new land. It later became a Unitarian Church. Early pastors were Francis Higginson (1625), Samuel Shelton, Hugh Peters and *Roger Williams.* Williams was a Welshman and the first to demand the right of entire religious liberty for all, even for the Indians who were his "friends," and to whom he believed the land really belonged. For his beliefs and political utterances he was ordered in 1635 to leave the colony. He escaped arrest and being returned to England, however, taking refuge among the red people, who loved and sheltered him. The following spring he reached Narragansett Bay and founded what was to become the beautiful city of Providence. People of note to be born in Salem were Nathaniel Bowditch (1773), navigator, mathematician and astronomer, and Nathaniel Hawthorne (1804), American writer.

John Pease I (1630-1689), son of Robert, was apparently the favorite of his grandmother, Margaret Pease, as shown by her will. He first married *Mary Goodell,* who died after the birth of her fifth child. *John* later married Ann Cummings, by whom he fathered other children. One of his sons by Mary was *John Pease II.* They lived in Salem and were members of the church where Roger Williams preached. *John Pease I* became a Freeman in 1668, holding the title of Captain of the Militia as well.

John Pease II (1654-1734) married *Margaret Adams* of Ipswich. Her mother, *Frances Vassall* (born 1623), was the daughter of *William Vassall* and had married James Adams in 1646, a descendant of Henry Adams, who had emigrated from Somersetshire, England. Vassall was a Patentee of the Massachusetts Bay Colony and lived in Scituate, in the Colony of Plymouth, where there were no resolutions on suffrage. Vassall with two other men, Dr. R. Child and Samuel Maverick, were the leading spirits in a plan for the establishment of Presbyterianism in New England. They signed the petition which expressed the modern spirit of liberalism, asking "that all members of the Churches of England and Scotland might be admitted to Communion with the New England Churches. Should the Court refuse to entertain the complaint, they would be obliged to bring their complaint before Parliament." This was essentially the same doctrine as was set forth ninety-nine years later by young Samuel Adams in his Commencement Oration at Harvard College.

The petition brought about a meeting of the Synod of Churches in order to complete the organization of Congregationalism. In 1648 the Synod rejected the petition and brought forth the famous Cambridge Platform, which adopted the Westminster Confession as its creed. It carefully defined the powers of the clergy, declaring it the duty of the magistrates to suppress heresy. The Platform was adopted, thus completing the theocratic organization of the Puritan Commonwealth in Massachusetts, "free from heretics."

Ipswich was a settlement made by John Winthrop, the son of the Governor, and incorporated in 1634. It was originally known as Agawam, a village of the docile and hospitable Agawams. Ipswich has been called "the birthplace of American history and American independence," because one of the pioneers, Reverend Nathaniel Ward, the first minister, a lawmaker and wit, declared the proposition that all men are created equal. He completed a set of one hundred laws, which were adopted by the General Court in 1641. "The Body of Liberties" avowed the rights of *man* and made a plan for his freedom, such as was to be expressed many years later in the Declaration of Independence and the Bill of Rights.

The location of Ipswich was west of Cape Ann, extending from the shores back into the hills, and north to the Merrimac River. It was established for protection from the French, whose settlements were to the north. Winthrop first went in a shallop across the shoals, sailed up a winding river at floodtide and anchored in a still cove below some rapids. He surveyed the area from a vantage point, later called Candlewood Hill. The region was a combination of rounded hills, green meadows and a river winding through spacious marshes. In the distance were the deep waters of the Bay, with its miles of surf-tossed beaches. One hill later became known as Heart-break Hill, where an Indian maiden of long ago watched for her English lover who never returned. Another hill came to be called Sentinel Hill, where pioneer settlers buried their first dead.

There were Great and Little Neckes of land protected by Plum Island, bordering the sound, the island first being used for pasturing cattle. A huge shifting sand bar sheltered the island. Earlier the *Mayflower* had drifted off the bar and sailed away. Across the river from Lobster Rocks at the tip of Little Necke the shoreline was to become a wonderful beach, while up the river, to be the Essex River, a huge, well-rounded hill entirely surrounded by water was called Hog Island, used as a summer pasture for swine.

The settlers made a Village Green, the "Meeting-House Green," the first one being surrounded by a stone fort, patrolled by men with muskets. Inside were the usual whipping post, stocks and jail, the center of all activity. After sunrise a horn was blown on the Green, and the cows

gathered to be driven in a herd to public pasture lands. The winding streets were given quaint names such as Hog Lane, Puddin Street, Turkey Store, Clam Shell Alley, and Labor-in-Vain Road.

Sir Richard Saltonstall, the "first man on record to protest against slavery," built a mill dam, having excellent mill privileges. Waterpower was first used for a gristmill, and later for sawing lumber and grinding corn. Favorable locations on the river banks were later used for shipbuilding, pottery-making, and tanning leather for shoes and gloves. The professional weaver, who sat all day at his heavy loom, came to be indispensable. Each household in proportion to its numbers was assessed to produce a fixed amount of linen or woolen cloth. Ipswich was to become the first lace-making town in America.

Persons of note who lived in early Ipswich were Thomas Emerson, ancestor of Ralph Waldo Emerson and Simon Bradstreet, who married Ann, daughter of Governor Thomas Dudley. She was the first American woman to write poetry which was of enduring beauty. Born in an atmosphere favorable to literary tendencies, she had to adjust to the harsh pioneer life. She lightened her burdens by cultivating her inherent poetic gifts. Her poems, published in London in 1654, were didactic and meditative, with Nature as her principal subject. Hers was the beginning of nature poetry in the love of the pioneer wife for the beauties she saw about her. Among her lineal descendants who inherited her gift were to be Oliver Wendell Holmes, Richard H. Dana, Wendell Phillips and other literary leaders. One of Ipswich's natives was Samuel Woodworth, author of "The Old Oaken Bucket."

About 1651 William Pynchon in Springfield was deeply aroused by the intolerance of some of the Puritans. He had wrested a new town from the wilderness, established a new government and had a deep feeling for his people. His colony was one of several "bones of contention." Winthrop wanted the Bay Colony to take in all of New England, and was greatly disappointed in the separate government for the river towns. For books which he wrote Pynchon was wrongly judged guilty of heresy and forced to return to England for the rest of his days. After leaving Springfield in 1651 with a sad heart, he died in England in 1662, because of his broad, liberal and truly Christian views.

In 1679, discontented with the state of affairs in Salem, *John Pease I,* his son, *John Pease II,* and a younger son, Robert, set out on foot through the dense wilderness to investigate Pynchon's settlement, then called Springfield, in the hope of settlement there for his family.

There, at a town meeting, a committee of five, including Pynchon's son, John, was appointed to manage concerns of a proposesd "Plantation" at the "Fresh Water Falls" in the river. The higher lands to the east adjacent to the Falls were at first covered with heavy forests, while the alluvial tracts had long been cultivated by the natives, and offered

means for immediate subsistence. Landings opposite the Falls had been granted to Pynchon as early as 1648, but the first attempt to settle was not made until 1678. A sawmill had been erected by Pynchon at Fresh Water Falls but was later burned by the Indians.

"Fresh Water" grants of land were to be made "to such persons as should be approved by the Committee." At the Proprietor's Meeting in 1680 grants of land were made to *John Pease I* (1630-1689), and his son, *John, Jr.* and his younger son, Robert. *John Pease I* was named in the Deed as one of the Commissioners who made the purchase of the larger portion of the land. He bought a sightly ridge from which could be seen to the west the mountains to be called the Berkshires, and to the east the wilderness.

Since the first settlement of Pynchon many changes had taken place. Numerous boats carried products to "Boston Towne," while Samuel Porter and John Smith of Hadley carried on private trade. Ferrying was a lucrative business, for there were no bridges until after the coming Revolution. Both above and below "Swift Water," many hand- or horse-driven ferry boats scuttled back and forth between the settlements. One ferry was at Windsor, another between Saybrooke and Lyme, and another at Haddam. Business was booming, and the craft brought back not only necessities, but luxuries too.

During the Indian Wars, Pynchon, not trained for warfare, had sent out an appeal for help. A fort was built in the traditional English manner —a heavy timbered framework, filled in with bricks brought from the first kiln at Northampton. It protected the people when all the rest of the town was burned. The villages of Northfield, Deerfield and Hatfield were raided at the same time.

The Indian Wars had just been concluded and memories of their horrors were fresh in the minds of the people. There were also to be feared many wild animals in the extensive swamps and forests. The original forest trees were deciduous or hardwood.

Going to the tract of land on the ridge for examination, the *Pease* father and sons built a hut in an excavation on the side of the hill, where they could look across the shining Quonnectikut River to the mountains bordering what was to become Litchfield County. Throughout the long, cold winter, they lived there with no other people nearby and laid plans for a settlement to be built along the top of the ridge, thus being the first actual settlers of the later village of Enfield.

The following spring they returned to Salem to persuade some of their friends to return with them to the beautiful river valley. They sold several families land on the ridge, acknowledging the Deeds before the Justice of the Peace. To the east in swamps and plains the growth was white pine. The improvidence of the first settlers destroyed the beautiful forests, with a view to obtaining forage for cattle. Fires were kindled which

not only destroyed the timber, but injured the soil as well. They knew little about agriculture and thus at times experienced privations. There might have been famines but for the annual supply of shad in the rivers and pigeons in the air.

The topography was generally undulating, interspersed with deep valleys. The soil on the borders of the rivers was rich loam, adapted to the cultivation of grass, grain, fruits or garden vegetables. The ridge was underlaid with a bed of red sandstone, and the soil well adapted to cultivation. The east-central part, a tract of hill and dale, was extremely well watered, not only by the Scantic River, which intersected the district in two nearly equal parts, but also by Saw Mill Brook, one of the most beautiful and lovely rivulets in the region.

The pioneers first settled at "Fresh Water Brook" ("Asmentuck") in the northeastern part. There were excellent natural meadows, watered by "Fresh Water," the largest stream in the region except the Scantic. The stream on its course afforded not only good meadowland but several good well sites also.

In 1679 purchase was made from the Indian sachem Nottatuck of all lands from "Fresh Water" River to the foot of the falls, for a consideration of purchase of twenty-five pounds sterling. The Commission included Captain *John Pease II*. The Indians reserved the right of fishing and hunting after the cession. Nottatuck was a Podunk Indian Chief with his residence at or near Warehouse Point. Sailing vessels seldom attempted to navigate the river above Hartford. Cargoes were transferred to flatboats, and unloaded at Warehouse Point. The freight was transferred to ox-carts, hauled up along the river, reloaded in flatboats and poled to Springfield.

The first Selectmen chosen by the people were *John Pease I,* Isaac Meacham and I. Morgan. *John Pease II* and his wife *Margaret* (*Adams*) of Ipswich became the parents of a daughter, Margaret, the first child born in the settlement, which was called Enfield, from an English village. John, being a surveyor, explored the area and laid out what was to become in the future one of the most unusual and beautiful villages in New England. He was the first Constable, Captain of the Militia, and the first representative to the General Court of Massachusetts—one of the principal men in the village. Being a spiritually-minded and devout Christian, he, with his father and others, conducted religious services until a minister could be obtained. In 1684 the first religious group was formed, and a meeting-house twenty-feet-square with ten-and-a-half-foot studs was constructed. It is supposed that it stood in or near the present cemetery, situated on the crest of the ridge. Two or three structures were built before the Revolution.

According to the plans of John Pease II, the Main Street was uniquely and beautifully laid out, running along the top of the ridge, parallel to

the "Long River," while most settlements were in valleys. Thus there were lovely views both to the west and the east. The street was very broad. Later, plots of grass were to separate the roadway from the sidewalks with deep lawns in front of colonial-style homes.

There were four public roads, one that went from the center easterly into the woods, and one westwardly to the river, as well as one from the center to both the north and south. There was a road also that went to the "Great Spring," near the center of the settlement.

It was resolved that there should be two roads to the river, and that home-lots be reserved for the minister, school and other purposes. A wooden schoolhouse was built, and replaced by others later.

John Pease I had the fourth lot north on Ferry Lane in 1680.

In 1688, when the first town meeting was held, *John Pease I* was one of the first Selectmen to be appointed by the Committee and later was made Deputy to the General Court. He was active in all affairs, but died very suddenly in 1689 while making preparations for a building. He left several grandchildren. "A good man out of the good treasure of his heart bringeth forth good things and an evil man out of the evil treasure bringeth forth evil things" (Matthew 12:35).

John Pease I was, indeed, "a good man," who brought forth "good things." Prosperity begins with learning to be that good man or woman through service and by cooperating with God and mankind, through the expression of good and unselfish qualities.

On the Saw Mill Brook a tract of land was granted for the erection of a sawmill near the mouth of the brook to *Captain John Pease II* (1654-1734), who in 1712 owned sixty acres of land at the Saw Mill Brook. Later a corn mill and fulling mill were erected on other good mill sites. Progress in the extension of the settlement was rapid in the first years.

One of the several children of *Captain John Pease II* (1654-1734) was *Isaac* (Deacon, 1672-1731). Many of the children of the Enfield Pease families were given biblical names, because of the family's great and earnest love of true religion, based on the teachings of Jesus.

At the death of Captain *John Pease II* it was written of him: "He was a man of great natural ingenuity, exemplary piety, and most indefatigable in his labors with his father in founding and sustaining the town and the Christian Church in Enfield."

A son of *John II, Isaac* (1672-1731), married *Mindwell Osborne,* by whom he had nine children. He was one of the first to hold the office of Deacon in the Congregational Church, an office which he held for many years.

In 1691 the *Isaac Pease* family lived near the Shaker Village in Enfield. He was an extensive landowner, one of the Selectmen of the town as well as the Constable.

In the early part of the seventeenth century hearts were young and

feet were light even in those stern old times. Dancing schools were forbidden by the authorities, but dancing could never be repressesd and was indulged in at cornhuskings, quilting bees, weddings, the launching of a ship, the raising of a house, and appleparing bees. The fiddle was the only instrument used, and when one could not be obtained music was furnished by a whistler, or sometimes the company hummed familiar tunes. Occasionally another quaint instrument, which was rare and costly, was used.

Some of the names of the old dances referred to in diaries were: The Rolling Horn-Pipe, Miss Foster's Delight, Petty-coatee, The Ladies Choice, and Leather the Strap.

Games also were played to pass the hours of an evening frolic, the very names suggesting the rollicking abandon of spirits. Some were: Running the Thimble, Grinding the Bowle, Cut and Tailor, Brother, I Am Bobbed, and Wooing a Widow. Forfeits were held in high regard, the favorite one being "kneel to the wittiest, bow to the prettiest, and kiss the one you love best."

Refreshments were served without formality, principally apple and cider articles. On a cold night a red-hot iron was plunged into the great glass or pewter mug of cider and "the flip went round."

Weddings were times of the greatest jollity, with dancing and quaint old customs sometimes observed. One was having a sister of the bride dance a jig in the great iron kettle to signify her good wishes for her sister and her own willingness to be the next in the family to leave the parental roof.

In the larger places balls were held which were more formal than the rollicking merrymakings in the villages.

During the last half of the eighteenth century a covered wooden bridge was built over the river at the Enfield Falls, but was later carried away by a freshet. Hosea Keach, the last of the toll-takers, went with it, but was rescued. During the years the income was so bad that it was insufficient to pay the keeper and make repairs. The toll-taker had always been permitted to carry on his own trade at the bridge. One was a weaver, who had in the tollhouse a carpet-loom, on which he wove rugs for the farmers' wives from material they brought with them. Another was a cobbler, but businesses suffered when more convenient crossings above and below took all the carriage trade.

Once when a weekly Post Rider clattered through the village he was heard to say: "News! News! The Lord reigns—and also snows a little!"

One son of *Isaac* and *Mindwell Pease* was *Israel I* (1702-1771), who married Sarah Booth and had a large family. They settled in Middlefield nearby. One of their sons, *Israel II* (born 1726- ?), married (name not found), having several children. Among them was a son, *Gad,* meaning

"good fortune" (born 1771- ?), who was a young man soon to be one of the pioneers to the mountainland beyond the "Great River."

At a town meeting at Enfield on July 11, 1774, it was resolved "that a firm and inviolable union of our colonies is absolutely necessary for the defense of our civil rights, and that the most effectual measures to defeat the machinations of His Majesty's government and win the liberties of America is to break off all commercial intercourse with Great Britain and the West Indies, until these oppressive acts for raising a revenue in America are repealed" (Francis Olcutt Allen, *History of Enfield,* Lancaster, Pennsylvania, 1907).

OTHER PEASE DESCENDANTS

Captain Ephraiam Pease (in another line, 1719-1801) was a successful merchant and contractor at the time of the French and Indian Wars. He was a large landowner and a conspicuous man in town, owning and occupying a large home on the beautiful Main Street in Enfield.

In 1772 a contract was made to build a third Meeting-House, to which Captain Ephraiam gave a bell. When later another church was built, its bell was made of the same material that had swung in the old edifice a century or more before. Ephraiam also built homes for his daughters, one of whom married one of the ministers. They set out several saplings, which were to grow into large graceful elm trees on lovely Main Street.

The King of England insisted on taxing the colonies without their consent. The Americans refused to pay and were ready to take up arms in defense of their rights as loyal English subjects. In 1772 Governor Hutchinson had refused to convene a legislature to settle certain questions, whereupon Samuel Adams organized "Committees of Correspondence," by means of which the towns could consult on public matters by letter. This method was later extended to other colonies, and thus prepared the way for calling a "Continental Congress."

The population of Enfield was about fourteen hundred when news of the battles of Lexington and Concord, the true opening battles of the Revolutionary War, reached the village by mounted messenger the following Sunday. The inhabitants were in their Meeting-House. A drum being procured, the drummer marched around and around the building beating the long, reverberating "roll" furiously. The meeting suddenly came to an end, and early the next day seventy-four men commenced their march to Boston. Major, afterwards Colonel, Nathaniel Terry, about forty-five years old, was the superior officer. His grandfather had been one of the first settlers of the town.

According to tradition, some British prisoners of war, probably part

of Burgoyne's army, which surrendered in 1777, were quartered at the mansion of Captain Ephraiam. It was told how the hearts of the maidens of that olden time were "captured" by the appearance of the British on the streets and at the Meeting-House. The south front chamber of the old residence is pointed out as the room where Washington rested for a night, referred to in an old letter to a correspondent in Old England, wherein he wrote of passing through Enfield and "stopping at the hospitable mansion of Captain Ephraiam Pease." ("This letter was seen and read by Senator James Dixon when in England, and this fact he related to a reliable and long-time occupant of the Captain Pease homestead, who told it to the writer—C. Terry Knight.")

After the conclusion of the war, a large portion of Enfield was covered with woods. The pastures and streets were covered with bushes and scrub oak. The hay in the meadows was of inferior quality, and the dwellings became delapidated. With few exceptions carriages were unknown. Two or three chaises and as many two-horse wagons were the only means of conveyance, except horses with saddles and pillions. There was little or no cash capital in the town, and the farmers were generally in debt and found great difficulty in paying taxes. At that time Enfield began to lose many residents by emigration, *Gad Pease* being one of the numerous venturesome New Englanders who were longing to go to the faraway mountains.

Later, conditions were to improve and the "town on the ridge," as planned by John Pease, Jr., was to become in time a beautiful village with a broad main street lined with lovely houses and lawns, as well as having lovely views to both east and west.

Prominent still on the crest of the hill is the old cemetery which had at first been enclosed by a white birch hedge. At the entrance to the cemetery, later enclosed by a stonewall, still stand two large boulders with plaques. One says:

"To the memory of the Founders of Enfield, who, led by John Pease and his sons John, Jr., and Robert, made the first settlement in 1680."

The other plaque, erected by the Daughters of the American Revolution, reads:

"Near this site the first church building of Enfield was erected by the pioneer settlers in 1684."

LEVI PEASE

Robert Pease, whose father and brother, John II, founded Enfield, had a son, Nathaniel, who in 1740 had a son, Levi, at about the time of the "Great Awakening."

At the outbreak of the Revolutionary War, Levi was working as a blacksmith, as he had a great fondness for horses. Leaving Enfield he

enlisted at once in the army, where his innate talents, which were to bring him great success in the coming years, were brought out.

Because of his reliability, shrewdness and unusual tact, Levi was chosen as a Dispatch Rider. Very soon he was entrusted by General Jeremiah Wadsworth with buying horses and stores for the Commissary Department. He bought horses for the French troops, as well as those to move the French artillery out of Newport. He was very highly esteemed by Lafayette.

At the close of the war, Levi's goal was clear to him, although he was called visionary and impractical by his friends.

Up to that time there had been very few vehicles, and those only for the exclusive few. Even the mail was carried by the Post Riders, a system which was slow and not too reliable. Levi, feeling that all should be able to ride, made a few vehicles into common wheeled wagons, called "stages," to carry passengers as well as letters and newspapers. He, more than any other one man, brought an end to the era of the Post Riders.

Levi and a friend, Reuben Sykes, became partners in the unusual venture, at first calling the vehicles wagons, not coaches. A stage-wagon was a rectangular box, mounted on springs with four seats with no backs, and a top with side curtains for bad weather. Stage-wagons were very uncomfortable, but served a good purpose at the time.

Stage-driving seemed to be a hereditary gift which ran in some families, and required great skill.

Before long the partners started the first small stages from Somers to Boston and in and around the Boston area, under great disadvantages, however. Levi contributed a good idea that was to benefit all lines, a proposal that there be a general ticket office to serve all the staging centers.

By perseverance and energy the business succeeded. They did not make or sell carriages of any kind, but Levi was primarily responsible for the dawning "stagecoach era."

The venture soon became so successful that Levi built an inn facing Boston Common, while his partner opened a tavern in Wilbraham, Massachusetts.

MARTHA'S VINEYARD

A branch of the Pease family was one of the five families to pioneer one of the sea-girt islands with eminences two hundred to three hundred feet high, south of the coast of Massachusetts, a few years after the settlement of Plymouth. The Indian name was *Capawac,* and a few tribes dwelt on the thickly wooded island, near which was a group of smaller islands. They were said to have been visited by Norsemen in earlier times.

Later, in 1602, the islands were visited by Bartholomew Gosnold. The following year the large island was called "Martin's Vineyard," from

Martin Pring, who was one of the crew. The name was soon changed to "Martha's Vineyard," supposedly in honor of Gosnold's wife or daughter. Gosnold, having landed at Cuttyhunk, named the small group of islands the "Elizabeth Islands," in honor of Queen Elizabeth I. On Cuttyhunk has long stood a government lighthouse.

They found sassafras trees growing in abundance, and, because sassafras was in great demand in England for use in medicine and in flavoring, it formed the chief part of the first cargo transported to England.

The first little group remained only a short time, however, returning with their ship, *Concord,* loaded with sassafras, cedar and furs. Unknowingly Gosnold made history, as the little site on the islands antedated Plymouth by about eighteen years as the first spot in the future United States to be occupied by the white race.

In 1641 Thomas Mayhew from Watertown (Wethersfield), and his son bought all the "rights" to Martha's Vineyard and Nantucket, another large island to the east. A John Pease was one of the group of five men to start a settlement, called "Great Harbour," known later as Edgartown. A small church is said to have been founded there in 1642.

Mayhew's son was the first minister and the first person to undertake to evangelize the natives, most of whom were friendly to the newcomers. When the younger Mayhew was lost at sea, his father took up the missionary work, fostering respect between the red and the white peoples. His work was a great success, the fruits of his wisdom being many years of unbroken peace. Their descendants for several generations were ministers there, so that by 1695 there were about three thousand Indian converts on the two islands. In 1644 all the islands were annexed to the jurisdiction of Masachusetts.

In 1664, when the Duke of York received from his brother, Charles II, the Charters of New York, New Jersey and Martha's Vineyard, he appointed Mayhew Governor of the island. The name of "Great Harbour" was then changed to Edgartown, probably in honor of the only surviving son of the Duke of York.

There are still traces of a road, and in parts the road still exists as it was in the early days. Called Pease's Point Road, it ran near the village where the families first settled, and by the Great Pond a short distance away to lands on a promontory.

The friendly natives had given to Pease and others large sections of land, including the present site of Edgartown. Succeeding generations of Pease families continued to live on the lovely island. As other settlers came, John Pease, a man of education, kept the record of the settlement in a book called the "Black Book," from the color of the material from which the cover was made. While he lay dying, two strangers entered his house and stole the book, thus destroying the earliest records of the settlement and the original division of lands.

On the island was a profusion of fruit, berries and grapes, while

numerous ponds were rich in clams, oysters, eels and herring. The shores teemed with wildfowl and hunting was good. Cattle became plentiful and strong oxen were used as draft animals. Very soon sheep raising became important, as it was all over New England.

Other natural resources were available, such as peat, used to some extent as fuel, and extensive fields of clays, assuming different colors. There is but one "Gay Head" in America, the iridescent cliffs on the southwesternmost corner of the island, which Gosnold called "Dover Cliffs" because of their similarity to the "White Cliffs of Dover" on the southern shores of England.

The picturesque cliffs, about a hundred and fifty feet high were, as now, rich in soft variegated shades of powdery blue, red, olive green, mustard color and glistening white, and were crowned with dark green strips of vegetation. From the crest of the sandy cliffs could be seen the glistening blue waters of the Atlantic Ocean, while paths wound their ways down to the shore. The gay colors reflected in the yellow sands and waters below created a symphony of rainbow hues, especially in the light of the early morning hours and late afternoon—an enchanting vision to behold! Here and there gray, almost bluish, boulders dotted the shores. Now the few people of Gay Head are made up of descendants of the nature-loving red tribes, once so numerous on their islands.

Martha's Vineyard and a slightly smaller triangular island to the southeast, appearing on the maps as Natocko, were the birthplace of the whaling industry, so prominent in the early days. Some authorities state that the word meant "faraway," while others say the present form, Nantucket, is a derivation of *Nantuck,* which meant that "the sandy, sterile soil tempted no one."

Whaling was carried on at first from the shores in small vessels, but during the first decade of the eighteenth century it was carried out in larger ships built for the purpose. The rugged whalers, however, suffered incredible hardships. Later some of them became the most successful shipmasters in New England.

Mayhew bought the hilly and rocky Tisbury Township from the Indians in 1669. The first settlement was called "Holmes Hole," for one of the settlers. It was incorporated in 1671. The inhabitants were very enterprising, a part of them as cultivators of the soil, and a part on the sea. It became the principal settlement and was soon given the name Vineyard Haven.

After Mayhew left for England, Peter Folger with his father arrived in America from England, first settling at Portsmouth, and later at Edgartown.

On the island Peter (said to be one of America's greatest men) made himself useful by his teaching and his Christian labors, removing, however, in a short time to Nantucket.

In 1783 seven Edgartown families were to join an association made

up of Martha's Vineyard, Providence and Newport whalers for the founding of the town of Hudson, on the "Great River" (the Hudson).

According to a later resident of Edgartown, Richard L. Pease, Esquire, an early resident of Edgartown, a man by the name of Birchard, was an ancestor of Rutherford B. Hayes, a future President of the United States.

By 1760 shore whaling was practically abandoned and the industry crippled by the invasion of British troops and especially during the coming war years.

NANTUCKET

On the southeastern part of Nantucket island, where the climate was mild and healthy, lay the Nantucket Shoals, which were about fifty feet long by forty-five feet wide. Through the years many vessels were tragically wrecked on the Shoals. In the southern part the surface was level, while the northern part of Nantucket island was hilly, the soil being generally fertile. There were numerous fresh ponds and about 750 peat swamps.

At the time of Gosnold's visit the island was densely wooded with oak and other trees, and inhabited by kindly natives, known as the Eastern and Western tribes. For a long time the red and white peoples dwelt together amicably.

The site of the first town, originally Maddaket but before long called Sherburne, was on Trott's Hill, but was afterwards changed to its present desirable site, having a deep and secure harbor. Not until 1795 was the town called Nantucket.

In 1659 almost the whole island had been deeded by Thomas Mayhew to ten purchasers, his right to sell resting on a deed which had been conveyed to him by Lord Stirling of England. The settlers decided to buy desirable land portions from their Indian "brethren," who, like some others, felt they were the true owners.

Among the early settlers who now rest in the ancient burial ground were Richard Gardner, Sr., who died in 1688, and his brother, Captain John Gardner, who lived until 1706. They were both chief magistrates under the New York government. Also, Joseph Gardner (died 1701), Peter Folger II, register of probate (died 1707), and the Honorable James Coffin (died 1720), the judge of probate. The first burying ground is now a forgotten and neglected spot.

It was in 1659 that the good Thomas Macy with his family from Salisbury took refuge with the people of Nantucket, to escape persecution for having shielded a few Quakers from a tempest. He later returned to Salisbury, to bring back with him about ten new families to settle on Nantucket.

Before 1704 the natives had become earnest Christians under the wholesome influence of the Mayhews. The New Testament was translated into their language and they had four meeting-houses. In 1704 also, the "Friends' Society" was formed. A little later, in 1711 the first Congregational Church or North Church was built. That ancient meeting-house was framed out of the rugged oak trees and erected on land west of the North burying ground, but later removed to Beach Hill, where in 1795 the Old North Tower was raised.

Other churches were to be built later. Education was ever a notable feature of the island's history, its schools ranking among the best in the Commonwealth.

When Peter Folger I came from Martha's Vineyard to Nantucket he received some land on condition that he serve as miller, weaver, interpreter and land surveyor. He was a wonderful man among the people, most of whom were illiterate, their chief occupations being fishing and farming. The records of probate proceedings date from 1706, Peter Folger being the first registrar of probate, succeeded by Eleazer and then Ebenezer Folger. The first judge of probate was James Coffin, the longest to hold the office being Jeremiah Gardner, who was succeeded by Grafton Gardner, who nearly equaled his length of service.

Peter Folger married Mary Merrill, who became the mother of Peter II, Rachel, and other children, one of whom was Abiah Folger. Becoming the wife of Josiah Franklin, Abiah was the mother of the illustrious Benjamin Franklin (1706-1790).*

Rachel Folger married Benjamin Gardner, a descendant of Captain John Gardner. The first person to be buried in the Gardners' Burying Ground was Abigail, wife of Nathaniel Gardner, Sr., and daughter of Honorable James Coffin, judge of probate. She died in 1709. Her husband died in England in 1712 or 1713, while on a religious visit, he being a minister among "Friends." Richard Gardner, Jr., Esquire, judge of probate, was buried there in 1728. According to Franklin, "they were buried in the southwest part of said ground."

Nantucket was once the rival of every American seaport in the matter of the whaling fishery, for the whalemen of the island were pioneers in the establishment of a great maritime industry.

In 1712 a Nantucket whaler, Christopher Hussey, blown out to sea,

*"In correspondence and memoranda placed in the hands of Hon. Samuel Jenks, editor of the *Nantucket Inquirer,* as early as 1834, we find the following relating to the family of Peter Folger, grandfather of Dr. Benjamin Franklin, whose mother was a native of Nantucket: 'Peter Folger, who Theodore Parker (1810-1860), American clergyman and anti-slavery reformer, once said was the greatest man America ever produced, married Mary Merrill, the mother of Abiah Folger, who was the wife of Josiah Franklin.' " *Popular History of New England,* vol. 1 (Boston: Crocker & Co., Publishers, 1880), p. 210.

killed some sperm whale and thus introduced the sperm oil industry. Previously small sloops were outfitted and whales caught fairly near the shores. Wharves and storehouses for oil were built, and as early as 1723 the first pier, known as Straight Wharf, was constructed.

Before long men of great daring were sent in larger vessels to far-off seas. For some years Nantucket increased greatly in wealth, becoming very prosperous during the middle of the eighteenth century. For thirty years the industry was its chief business, and candle factories and repositories for oil sprang up everywhere. During the prosperous days beautiful homes were built, as well as churches and an octagonal-towered windmill.

From 1750 to 1775 business steadily increased until, with a population of about six thousand, ninety percent of whom were non-resistant and pacifist Quakers, they had a fleet of a hundred and fifty ships. Finally the sudden fall in the price of oil completely damaged the whale industry. They tried to outfit ships for the North Pacific, where "right whale" oil and whalebone offered large returns to the adventurous, but the long voyages, numerous disasters and great expense at last brought an end to the whale fisheries, taking away the island's main pursuit.

At the outbreak of the Revolutionary War, the people of both Martha's Vineyard and Nantucket suffered much. Two thousand cattle were taken from them by the British warships and their vessels stolen or confiscated. Some of the islanders were captured and taken to England, where they were incarcerated in the "loathsome Dartmoor Prison," in the wild uplands in Devonshire.

During the war whalers dashed forth from small ports to board and seize British ships in true piratical fashion, while many a whaleman turned privateer and played havoc with England's merchant marine.

The name of Walter Folger II, born at Nantucket in 1765, is one of the brightest among America's master mechanics and philosophers. Although his opportunities for education were meager, his great knowledge of figures and of astronomy, coupled with familiarity with all the sciences, furnished him for the work of his wonderful astronomical clock, a marvel of workmanship.

He was also the maker of telescopes of considerable power, the most famous one still occupying a distinguished place in the Nantucket Museum.

Later, in the 19th century, another teacher and self-taught astronomer, William Mitchell (1791-1869), a Quaker and descendant of Matthew Mitchell was also an inhabitant of Nantucket where his young daughter, Maria assisted him, and was herself to become a famous astronomer. William, a Harvard graduate, was a son of David and Sarah (Pierce) Mitchell of Woodbury, Conn.

The public school was established in 1827, and the Coffin school built with a fund given by Admiral Sir Isaac Coffin. The high school was

opened in 1837, with Cyrus Pierce principal. Mr. Pierce was one of the best educators in Massachusetts.

Education on Nantucket was ever a notable feature of its history. Its schools ranked among the best in the Commonwealth. They furnished some of the most accomplished teachers in the United States. The Honorable S. H. Jenks was the sole originator and an early and most ardent advocate for both the Coffin and the town's public schools. He was a firm, enlightened advocate of education to whom lasting credit is due. (*Popular History of New England,* Vol. I, page 214.)

Rev. Moses Marcus came to Nantucket to visit his son, a teacher, and formed a society after the Episcopal order. The old Quaker meeting house was hired for their worship after which they purchased the building. It was of solid oak frame, 42 feet long and 60 feet wide, with the appearance of a granite gothic structure.

Trinity church was consecrated to the rights and usages of the Protestant Episcopal church in 1839 by Right Rev. Alexander V. Griswold, D.D., Bishop of the diocese. In 1846 Trinity Church burned to the ground, a tragic loss to Nantucket.

Nantucket gave to the world one of the noblest women of the nineteenth century, the venerable Lucretia Mott (née Coffin) 1793-1880, American social reformer.

LI

Providence–1636, Pocasset–1637

(G. S. L. Maternal Lines)

ROGER WILLIAMS, the noble, great-souled Welshman who was for a while the minister of Salem, alarmed the Massachusetts authorities by his utterances on "soul-liberty," or complete religious freedom, and his friendliness with the Indians. They feared that his radical views might provoke the King to take away their Charter, for he decried the right of the King to give lands, which rightly belonged to the red folk. He learned their language and their ways, hoping to convert them to Christianity, as did Reverend John Eliot of Rocksbury. Williams was the first person in the "New World" to demand the right of entire religious freedom for all. For this he was ordered to leave the colony in 1635. An attempt was made to return him to England. However, he escaped in the bitterly cold winter, leaving a young wife and baby, and finding refuge with his friend Massasoit among his Indian "brothers."

In the spring he reached Narragansett Bay, the beautiful "Vinland" of the early Norse explorers. The Indians gave him land in a cove near a spring of excellent water, where he was joined by a few of his friends to make a settlement. Out of gratitude to God's merciful providence to him in his distress, Williams gave the place of refuge the gentle name Providence. It was to be a haven for all those who sought freedom of religion and of conscience. There in 1639 with others he established the first Baptist Church in America. Banishment did not destroy him, but rather increased his influence and made him one of the most beloved and truly great persons of the early days. Thus Roger Williams laid down and put into practice what was to become the great American ideal.

The Reverend John Eliot, "the Apostle to the Indians," labored for many years among the Indians near Boston with great success. He translated the Bible into their language, converting large numbers of them to

Christianity. The colonies later reaped the fruit of his labors in the later King Philip's War, when his "Praying Indians" helped to save the lives of numerous colonists.

POCASSET

At about the same time in Boston, Mrs. Anne Hutchinson, a fine and remarkable lady of great spiritual vision, and her loyal companion and husband, William, parents of a large family, were disturbing the tyranny of the Church. Anne had a strong personality, and an unblemished character, as well as a gift for preaching. She went about doing good, but was very outspoken, an unusual trait for a woman of the time. She was both loved and feared in Boston for her own original and spiritual interpretations of the Scriptures, which heretofore most people had taken literally, for the Church had become basically the religion of the Intellect more than of the Spirit.

Numerous colonists, especially women, attended her lectures and meetings in her hospitable home. They were more largely attended than many church services, and her followers included most of the influential and educated gentry.

Ahead of her time, she was fearless in her attacks on some of the beliefs of the learned clergy. To her they seemed more a matter of form than true faith. The Intellect itself "cannot perceive the deep things of the spirit," for they must be discerned spiritually. Only in spiritual awareness and consciousness can mankind truly worship God, the Spirit everywhere present.

Theologically, she believed that the human soul held close communion with the Divine Over-Soul. She believed also in direct and divine revelation and in the spiritual justification of the soul of mankind through faith. In essence, her teachings favored free religion, and revealed thought, together with the separation of church and state and equality of all people before the law.

Mrs. Hutchinson was tried for heresy, the trial lasting twenty-four hours, after which she and her adherents were advised to leave the colony.

Some of the most intolerant leaders declared that she was even worse than Roger Williams, great man that he was. With the advice and assistance of Williams, Mrs. Hutchinson, with some who agreed with her liberal beliefs and were considering a settlement on Long Island, were able to secure the beautiful island of Aquidneck for a settlement. The climate was genial, the land fertile, and the waters navigable. It was across the Bay from Mount Hope, the home of Massasoit. A hill on the island, called Tonomy Hill, was the seat of the two Chiefs of the local tribe, Miantonomi and Canonicus, who were kinsmen.

Among Mrs. Hutchinson's open-minded followers were the families

of well-to-do *Philip Sherman, William Coddington, James Strange,* the Welshman, as well as *Benjamin Chase,* who had become prosperous in the Yarmouth Plantation after his parents left Rocksbury. After losing a young daughter William and Mary had been blessed with a son, Benjamin, meaning "son-of-old age" in Hebrew.

Benjamin was a cooper by trade, an important industry in the early colonies. His mother and father passed on before Benjamin left to join Mrs. Hutchinson's group.

The little settlement, "Pocasset Hill," was on a hill on the northern side of the island, overlooking the Bay. *Pocasset* meant "where the strait widens" out and is now spanned by a modern bridge, Mount Hope Bridge. It had been an Indian settlement, whose queen was Watamo, but before long the settlers changed the name to Portsmouth. They established a regular government, with William Coddington as Governor and *Philip Sherman* as Secretary. Philip's wife was *Sarah,* the daughter of Governor Coddington. Mr. Sherman was a man of intelligence, wealth and influence, who held several offices in the colony, and in critical periods was consulted by those in authority. He was a determined, devout man who rebelled against the tyranny of the Bay Colony.

The little band of quiet people, banished because of their liberal views, was endowed with limitless faith and courage, as well as physical and moral strength. Most of them were simple, persevering people with willing hands and hearts of kindness and understanding. Their lives were hard and cheerless in a material sense, but with their richness of spirit they were a beacon of hope to weary souls who wished to interpret the Scriptures in their own spiritual "light."

The tiny settlement around the Cove was mainly agricultural, with the fare varied by the fish caught in the waters about them. On the rolling. fertile island sheep and cattle grazed, and the herds and flocks multiplied rapidly.

The families were large and all were busy from "sun-up to candle-lighting time," and the land was sufficient for their needs. Exiled themselves, they welcomed all people. A more friendly feeling existed between the searchers for freedom and the natives than in any other place in New England, so that the general feeling was one of harmony. A small Quaker Meeting-House was built on the island, the first to be built in Rhode Island, as the region was later to be called.

In 1638 more than a hundred families were settled at Pocasset, the name being soon changed then to Portsmouth. In 1640 a ferry was established to the mainland. The following spring some of the people removed to the southern and eastern side of the island, forming a new settlement known as Newport. A town was laid out with four acres assigned to each house-lot, William Coddington being granted six acres for an orchard.

Mr. Coddington was the first Judge and Chief Magistrate of the colony, and was elected Governor. In 1648 the first General Court was held in Newport. The settlement of Portsmouth and Newport were brought under one jurisdiction.

In 1644 the freemen voted to call Aquidneck the Isle of Rhodes and the Plantations Rhode Island. Rhode Island is said by some to have received its name from a small island in the Bay named "Roode Eylandt" (red island).

In 1644 Roger Williams set out for England to secure a Charter under the head of "The Incorporation of the Providence Plantations in the Narragansett Bay in New England." It was the first place where the Quakers found refuge.

The first Quakers landed in Newport in 1657 in the *Woodhouse* (the Quaker version of the *Mayflower*), a vessel built and named by Quakers and carrying six passengers. The Bay Colony had made drastic laws against Quakers for their "heretical and blasphemous doctrines." Mary Dyer, Secretary of the Rhode Island Colony, was publicly hanged in Boston Common in 1660 for her "pernicious and dangerous doctrine."

They had the power to rule themselves by such governments as they chose. The Charter was confirmed by a second one, which was to last until 1842.

Rhode Island was the only colony which allowed absolute freedom of religious activities. The outstanding features of the Charter were its recognition of the primary ownership of all colonial lands by the natives, and that freedom of worship and conscience were the basis of individual rights—true democracy. Nothing contributed more to the ascendancy of Rhode Island and to the overflow into other sections than the lenient and sympathetic treatment accorded to the Quakers.

The colony always remained true to the principle of soul-liberty, with never a blot of religious persecution in her history. In other places, especially Boston, the Quakers had met with much persecution.

The Quakers turned to the "Inner Light" of conscience for spiritual guidance and observed no ceremonies or sacraments in worship. They were opposed to war, and refused to use titles of honor to anyone, seeming to the strict Puritans to have contempt for authority. They also refused to pay tithes for the support of any other religion.

The motto of Rhode Island came to be "Love Conquers All Things." There was built the first Jewish Synagogue, the oldest Baptist Church and one of the oldest Episcopal Churches in Newport.

When Mr. Williams went to Providence he was about thirty-seven years of age. The rest of his life, forty-seven years, was marked by severe privations, unusual perplexities and increasing efforts for the welfare of all. By his many activities he proved himself to be a learned man of

thought in advance of his time, possessing unusual executive ability, always ready to overlook an injury and return good for evil. With opportunity to have been a Proprietor of a colony, like William Penn, or a Patroon of great wealth, he voluntarily shared equally with others the lands conveyed to him by the Indians and therefore legally his, and which a person of selfish nature would have kept for his own aggrandizement. He died a comparatively poor man, but was to be remembered as the invincible champion of religious freedom.

Human pride is human weakness. Self-knowledge, humility and love are divine strength.

LII

Assonet—"The Place of the Stones"

A FEW YEARS after the landing at Plymouth the Governor of the colony, who held land under the Plymouth Colony Patent, granted by a Charter from the King of England, offered "Ye freemen's lands at Taunton River" (the Indian Quequechan River) to twenty-six men who wanted to buy lots there primarily as a fine investment. Some settlers had come with unselfish motives, but there were others, more numerous no doubt, who were primarily interested in making fortunes. Some of the investors who coveted the lands were Cudworth, Winslow, Barnes, Southworth, Tisdale, Turner, Hatch, Foster, Watson, Morton, Howland, Partridge, Brewster, Paybody, Wadsworth, Bowne, Waterman.

The white settlers called the area east of the river "Freetown," even though for centuries it had been one of the beloved areas of the Wampanoag tribes. The red folk called the area "The land of Assonet" ("The Place of the Stones"), for from the summit of the high rock formation on a hill they could look far and wide over the vast vari-colored wilderness of their age-old inheritance. They stood in awe of the huge "Profile Rock," which to them was a symbol of the "Great Spirit," which they worshipped.

On the hill was a swampy place with many springs. From "Cranberry Swamp," as it was later to be called, tumbled numerous rivulets, which flowed in every direction down to the Taunton River.

The general procedure of the newcomers in the distribution of land was followed. Although it appeared to be right, it was morally wrong in some cases, and the natives were sadly taken advantage of. The would-be purchasers had to "buy" the land from the red people before they could take possession of any lots. It was necessary, as well, to have a signed deed, so that the transaction appeared to be right. It took almost three years to get a deed for the "lands of Assonet" signed, because the Indians themselves were loath to part with their favorite and most sacred domain.

It was only by unscrupulous means on the part of some of the white

men, which was not unusual, that the sale was eventually consummated. One of the men, Barnes, a trader, an early tavernkeeper and a heavy drinker, played the major part in the transaction. By means of liquor, which the natives had never known until introduced to it by various European explorers, Barnes put Wamsutta, son of Massasoit and Chief of the tribe, deeply in debt to him. In desperation he and his squaw, much to their deep sorrow, were forced to give up their cherished lands—the last to be sold.

At last the deed bearing the date April 2, 1659, was duly attested by Wamsutta and Tattapanum. Noble, magnanimous Massasoit, who had helped the first colonists so much, was then old and feeble and did not sign the deed, although there was a place for his seal. For their extensive, beloved land with its venerated "Rock" formation the heirs received twenty coats, two rugs, two iron pots, two kettles, one small kettle, eight pairs of shoes, six pairs of stockings, one dozen hoes, one dozen hatchets, and two yards of broadcloth. Thus ignoring their "pious doctrines" did certain ones compensate the son of their lifelong, never-failing protector and friend, Massasoit.

Partly because of the Indian War, caused by the red people's realization that little by little the lands of their ancient heritage were being taken away from them, and that they were in danger of annihilation, none of the original "purchasers" ever settled on the "lands of Assonet."

As a result of the war many families were broken up, some towns ruined and local governments disorganized. Also, the great suffering of the war weighed heavily on all of the people, but the characteristic energy of the first settlers was transmitted to their offspring. By 1685 many of the obstacles to success had been surmounted.

After about twenty years, the "original purchasers" or their sons had made a profit of nearly five hundred percent on the investments. The lots came into the possession of their children, only one or two of whom settled thereon.

Most of the lots were purchased by Rhode Island people from Portsmouth, the original "Pocasset" settled by the liberal-minded Anne Hutchinson and her followers, Quakers for the most part. They were disturbed less than those in other parts of New England, because they had always been on friendly terms with the natives.

BENJAMIN CHACE (CHASE)

The children of *William Chase* grew up to be converts to Quakerism.

In Yarmouth and Portsmouth Benjamin Chase had, like John Alden of the Pilgrim colony, followed the trade of cooper and become prosperous. That trade was very important, for it was the making and repairing

of barrels and casks. A considerable number, though not all, of the settlers were beer and ale drinkers. At first none of the hardships caused them more annoyance than to be deprived of their malt liquors. Beer was brought over from England until the people learned to make it themselves.

Laws were made governing the manufacture of ale and beer, for a few of the Puritans of the Bay Colony soon learned to cheat in their brewing. At taverns people were closely watched to keep them from drinking too much. The magistrates made laws that excessive drinking should be severely punished, so that in the seventeenth century New Englanders were in general sober and law-abiding, except in a few places and among a few people. They were intolerant of intemperance among the Indians, who before the arrival of the "foreigners" had never had intoxicating drinks. Laws were later made prohibiting its sale to them.

SETTLERS OF ASSONET

In 1673, *Benjamin Chase* (1635-1730) held important offices in Portsmouth, being Surveyor, Constable and Assessor. He married *Philippa Sherman,* daughter of *Philip* and *Sarah* (Coddington) *Sherman.* They were the parents of six children: Mary, Sarah, Benjamin, Bethia, *Walter* (1684- ?) and Philippa. Later Philippa became the wife of *Jacob Hathaway,* another of the well-to-do settlers. Benjamin's parents, William and Mary Chase, had remained in Massachusetts.

In Portsmouth also, *James Strange* (16-?), the Welshman, married *Alice,* another daughter of the *"Honorable" Philip Sherman,* one of their sons being *Lot Strange* (1699-1786).

Ralph Payne (Paine), whose wife was Mary Makepeace, was a descendant of Stephen Payne (Paine), who had come from England with his wife, three children and four servants on the ship *Diligent* about 1638. Becoming a Freeman in 1639, he was one of the early settlers of Rehobeth, representing the town in the General Court of Massachusetts until his death in 1679.

The families of *Benjamin Chase, James Strange, Philip Sherman, Jacob Hathaway* and *Ralph Payne* (Paine) were among the first and most outstanding settlers of Assonet, all spiritually-minded and holding similar beliefs.

Joshua Tisdale, a son of one of the "original purchasers," built the lowest dam on the little Assonet River, at which he operated the first gristmill. He built a home on his lot near the "High Rocks," but it was burned during the Indian War, and he left Assonet. The early settlers thereafter referred to "Profile Rock" on the formation on the hill as "The Old Man of Joshua's Mountain," and the hill as "Joshua's Hill."

In 1685 the first lot on the inlet as well as one on the hill near the

"Rocks," originally owned by John Barnes, afterwards by Hugh Cole, and several lots along the Indian Trail, or the Main Street, came into the possession of *Benjamin Chase,* the cooper.

On the shoreline in a cove in the "Steep Brook" section along the Taunton River was Thurston's Wharf, the first landing place for vessels. Nearby were two houses, one possibly the first home of *Benjamin Chase.* Near them was the cooper shop, in which the barrels were made and sent in Thurston's vessels to the West Indies. Benjamin also later started a small ferry, which was maintained at the same place until about 1776, when it was destroyed by fire. Robert Miller was the first Proprietor of the Green Dragon Inn nearby, which after a few years became the stagecoach stop for Levi Pease's stagecoaches. The *Chase* ferry was used by people from Dighton, Somerset and other places west of the river to connect on the Assonet side with the stagecoach for passage to Newport and Boston. In the winter ice often made the passage hazardous, sometimes upsetting the small ferry. In a lot adjacent to the wharf a shipyard was built in 1738. *Benjamin Chase* died in 1730 at the age of ninety-five, leaving a fine record and a large estate to numerous children, who were to intermarry with the Strange family.

In the southeastern part of the town of Rehobeth near the Dighton line stood "Annawan's Rock" (Dighton Rock), a huge mass of stone of almost precipitous descent, surrounded by a dense growth of woodland. Within the shelter thus afforded, Annawan, the greatest of King Philip's generals, had formed his camp. There he was surprised, captured and killed by a very small number of white men in August 1676. On the Rock was an ancient prehistoric inscription about eleven and a half feet long and five feet high, made up of irregular lines and outline figures, a few having resemblance to ruins of Scandinavian origin. Others were triangular and circular, with outlines of faces distinguishable among them.

In 1695 *Ralph Payne,* a large landowner, built a dam at Mill Brook near Assonet Neck, the peninsula extending into the Taunton River, where many waters mingled, and the fishing grounds were excellent. Oysters could be raked all along the main channel below the "Cove." It had also been for centuries one of the Indians' favorite localities. At the "Cove" Ralph built a sawmill, a fulling mill, and a gristmill, later adding a foundry and machinery for cording wool from the numerous flocks of sheep. The "Forge Dam" was built in 1704 for a forge where iron ore, dug in the vicinity, was for a century wrought into iron bars. Other dams were made on the numerous brooks that tumbled down from the springs on the hills.

Like the original owners of the land, the red people, for whom the settlers felt deep pity, the newcomers also delighted in the beauty of the natural surroundings and the "High Rocks." To them, too, the strange rock formation was like a "high tower," with a symbolic meaning—God,

the same "Great Spirit" of the red folk, the Creator of all things. They loved the teachings of the Bible and remembered the words from Psalm 18:2-3:

> The Lord is my *Rock* and my fortress,
> And My Deliverer.
> My God, my strength, in whom I will trust,
> My buckler and the horn of my salvation
> And my high tower.

The melodic name, given the area by the natives, appealed also to their spiritual natures, so that they chose to call their charming settlement Assonet, rather than Freetown. An old Indian trail, which was to become Main Street, crossed the little Assonet River as it flowed to join the larger Taunton River. At wooden bridge called Slab Bridge was built over the waters, so called because it was made of slabs from an old dam.

From the first there was sincere and devout worship in the crude cabins and gatherings from time to time in the name of Christ.

Some, including the *Chase, Strange* and Hathaway families, being also spiritually-minded, allied themselves with the Friends, or Quakers. About 1725 they erected a place of worship or Meeting-House near what was to become Quaker Hill. It was used also for Town Meetings or any large gatherings. It was near what became known as Mother's Brook, which received its name from the children of the family of Samuel Valentine. The Valentine home stood in a small meadow on the westerly side of the trail from Assonet to Fall River, and was about ten rods from the brook that marks the line between the two townships. The children, in speaking of the boisterous brook, called it their Mother's brook, the name Mother's Brook clinging to it for years.

FAMILY OF *LOT STRANGE*

Lot Strange (1699-1786), son of *James and Alice Sherman Strange* and grandson of *Benjamin,* was bound apprentice to *Benjamin Chase* to learn the trade of cooper. In 1721 he married *Hannah Hathaway,* the daughter of *Jacob and Philippa (Chase) Hathaway. Lot* and *Hannah* bought land near the "High Rocks," where they built a 'saltbox' house beside the rushing little Assonet River. As their family increased to a large number of children they added L-shaped wings called ells. They called their home "Bryn Gwelledd," meaning, in the ancient tongue of their ancestors, "Hill of Vision." They could look down into the valley and also, from the top of the "Rocks," could see far and wide, as the red folk had done in days gone by.

Among their children were two brown-haired, hazel-eyed daughters,

Philippa (1722- ?) and *Mary* (1725- ?), both possessing singing hearts, melodious voices and gentle spiritual natures. One son, Lot, became a mariner, going on long sea voyages to the West Indies. *Lot,* the father, Lieutenant in the militia, built and was the keeper of an inn on Main Street, close by the bridge which crossed the Assonet River. At a later time the bridge was to be replaced by a stone arched bridge. Innkeepers of the colonial days were the most respected citizens—the town officials. To be an innkeeper one had to be "of good report and possessed of considerable estate," for the inns were the centers of community life of the settlers. The Strange family called the little river they loved "Eurwyn Dy fryn," Welsh for "Golden Stream of the Valley," for it made them think of the lovely ancestral homeland they had been told of at their happy hearthside gatherings.

FAMILY OF WALTER CHASE (1684- ?)

Walter Chase, one son of *Benjamin and Philippa (Sherman) Chase,* married Deliverance Simmons and was the father of twelve children. They were Alice, Benjamin, Edward, Constant, Seth, Philip, Sybil, Walter, Charles, Sarah, Hannah, and *George Bedford* (1719-1784). Presumably Walter continued to run the ferry, and possibly the cooper shop, his home being built on a lot on Main Street, left him by his father. It was a large colonial house with a great central chimney on a little knoll just over the stone bridge from the inn. It was almost surrounded by a rambling cobblestone wall. Along the river at the back of the house he planted a large orchard.

In the early days school was held in one room of the inn, and taught by Shadrach Hathaway, a college graduate, presumably Harvard. The Primer contained several cuts of animals and trees, but the children never heard of Nature Study.

Through the passing years, the young people went on "Berry Parties" to the "Narrows" near the Cove, where blackberries grew in great quantities on both sides of the river. They afforded both pleasure and profit. Captain Welcome Hathaway, with the fine sailboats which he built himself, accommodated the parties. On the return some berries were sold to Boston markets, while some were dried for winter use.

"Cherry Parties" also went both by land and water to "Steep Brook," where sweet cherries were abundant.

On "Fast Days" and on Thanksgiving Day, the young people went to the top of "Joshua's Mountain," where they chiseled their names in the granite rock. They climbed up the winding narrow paths to the top of the Rock, as the Indians had done before their coming. On the field below the boys played old-fashioned baseball in "Nichol's Pasture," which later served as a mustering ground for training. The popular ration then was cider and "muster-cake," a kind of ginger bread in loaves.

"Time and Tide wait for no one," so that, as the years passed, *Philippa* and *Mary Strange* and their brothers and sisters grew to adulthood, as did the children of *Walter Chase.*

In 1738 vivacious, joyous *Philippa Strange* (born 1722), with the Welsh "singing heart," married a young mariner, *John Paine* (Payne), whose grandfather, *Ralph Payne* (Paine), had been one of Assonet's first and important settlers. Their home was at "Payne's Cove." *John and Philippa Payne* soon were the parents of three children, John, Ebenezer and Mary.

In 1741 Captain *George Bedford Chase* (1719-1784) married quiet, lovable and sweet-tempered *Mary Strange,* Philippa's sister. They made their home in the colonial house built by *Walter Chase,* his father, beside the river and the bridge. He was a large landowner and in his early years was a sea captain, later becoming the keeper of the inn, taking the place of *Lot Strange.*

Lot left Assonet to become an innkeeper in Portsmouth. *George* was a man of great enterprise and influence in the community—Selectman for six years, Assessor five years and Treasurer two years as well as Moderator of the town meetings.

During the coming years *Captain George and Mary* (Strange) *Chase* became the parents of thirteen children: *Edward* (1742-1818), Sylvester (who died at sea), James, Walter, Hannah, Mary, Greenfield, Sibyl, George, Pamela, Gilbert, Olive and Elizabeth. Hannah and Elizabeth died young.

In 1748 tragedy struck Philippa Payne's family when her husband John, and one of the sisters' brothers, Lot Strange, were among other mariners whose ship was wrecked on the shoals in a fearful storm at sea. Not a man survived, and the "light" seemed at first to go out of Philippa's life. A few weeks after the loss of her dear ones a fourth child was born to her, a little daughter, *Abigail,* a child of joy who was to bring sunshine into the lives of all who knew her. *Philippa* bore her sorrows with great courage and steadfast faith.

In the Bible story in 1 Samuel, Abigail, meaning "father of exaltation," was the wife of Nabal, a very great and rich man, who provoked David by churlishness: "Nabal's wife, Abigail, was a good woman of understanding and of beautiful countenance, but the man was evil in his doings." David sent young men to destroy Nabal, but "Abigail taketh presents to them and by her wisdom pacifieth David, saving the life of Nabal." That night, "Nabal held a feast in his home and was merry within him, for he was very drunken, wherefore Abigail told him nothing until the morning light. When he heard these things, his heart died within him and he became as a stone, and died ten days later."

When David heard it he said, "Blessed be the Lord that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil; for the Lord hath returned the wickedness of Nabal

upon his own head. And David sent and communed with Abigail to take her to him to wife," and she went after the messengers of David and became his wife.

George Bedford Chase was the leading man in the community and the genial keeper of the inn near the softly purling brook. On the other side of the bridge was his simple colonial home, the homestead built by his father, *Walter Chase.*

The long low gambrel-roofed Assonet Inn displayed a bright sign of welcome. It was the meeting place of the Selectmen, where the town business was transacted. It was also patronized on general training days by the militia. It was there that the Post Riders, who carried the mail in saddlebags, changed their horses and left mail to be picked up by the townspeople.

In the low rambling structure, whose sills and beams were of hand-hewn oak and whose central chimney was the heart of the house, the people gathered for rollicking times. In the long hall or ballroom, with a raised platform, they passed many happy hours, while a fiddler played sprightly tunes. At times they danced the graceful minuet and at other times jigs, and contredances, where partners formed two facing lines, going through various formations. They also danced to the music of the hornpipe, an obsolete wind instrument with a bell and a mouthpiece made of horn.

The hall, with the immense fireplace and long mantel, beside which were cupboards for wood, was used also for a singing school and various kinds of public entertainment.

Captain *George* was popular with the young folk, who had fun on sleighing parties in the neighborhood and skating parties on the river, all of which ended with refreshment and dancing in the long, low room.

In the big house of *George* and *Mary* (Strange) *Chase,* which they called "Hearth-Light" (and could well have been called "Heart-Light" because of the love which pervaded it), was the "Commonroom." There, in the winter and other times when the weather was damp and chill, a wide yawning fireplace was always filled with blazing logs, resting on large "fire-dogs." Over the mantel, suspended from the horns of a deer head, hung a musket with a powder horn and shot bag. Pewter candlesticks held homemade bayberry candles, which gave soft flickering lights about the room through the long evenings. In the center of the room hung a "candlebeam," a wooden hoop with a dozen or so candles set around its edge. From the low, beamed ceiling hung dried apples and ears of golden corn. In a corner stood a spinning *wheel,* fitted with a single spindle driven by the rotation of a large wheel, spun by a foot treadle.

On the spinning *wheel,* which was an important part of almost every home, carded wool or prepared flax was drawn out into long, even yarn

or thread. The spun yarn later was woven into cloth. So important a part did spinning play in home life that an unmarried woman became known as a spinster from her chief occupation.

In another corner stood a harp, which Mary played as the two Welsh sisters, Mary and Philippa, and their families sang hymns and the sweet songs of old "Cambria," the music of the heart, which had been passed down from their forebears, who had dwelt in the ancient "Land of Song."

To *Philippa* and her family, the "great" house with her sister's large family was a second home. Many were the happy hours spent together around the cheery fireside. The dancing flames made the rows of pewter plates, mugs, and other articles on the big hutch-cupboard shine with reflected light, and a rosy glow was cast over the pine-walled room and happy faces. Near the fireplace hung a quaint sampler embroidered by Abigail when she was a little girl, with one of the favorite sayings of colonial days, "Hearts united live contented."

On one such evening, at Christmastime in 1763, Captain *George,* distinguished-looking in person and pleasing in manner, smiled happily as he told the family of the approaching marriage of his and *Mary's* son, *Edward* (1742-18 ?), and *Abigail Paine* (1748-1818), the lovable daughter of *Philippa, Mary's* sister. All through their early years *Edward,* a great favorite, and *Abigail,* known as "little Gay" and dearly loved by everyone, had felt a special affinity for each other. Because their "hearts" were united they knew they would be contented.

Thus, two descendants of Rhilwallon Le Strange of early Brittany started down life's journey together in January 1764.

One of *Philippa's* sons by another marriage, John (born 1753), became remarkable through his life for unusual activity, sprightliness and a very retentive memory. At the age of ninety-years he is said to have penned recollections he had received concerning his ancestors, and at ninety-two was called the "walking history" of his native town, Assonet. One of Philippa's grandsons, Sylvanus, "was characterized for his excellence of disposition and uncommon evenness of temper, no less than for honesty of heart and generosity of soul."

Edward and *Abigail* ("Gay") Chase made their home at Bedford Landing for a while. In a few years they were parents of five children: Avis, John, Edward, Philip and *Walter* (1770- ?).

In 1773 *Captain George,* as agent of the town, was responsible for having a schoolhouse built. He was throughout his lifetime a very enterprising and useful man, as well as being a large landowner and Moderator of town meetings.

As the War of the Revolution approached, Assonet was somewhat of a Tory stronghold, as some of the older wealthy and influential inhabitants were conservative in their agitation for independence.

However, some of the people in Freetown, in which the village of

Assonet was located, were "Minutemen," who were any of the members of the American citizen army who volunteered to be ready for military service at a "minute's notice." Among those who were ready to contest the rule of England was *Edward Chase,* thirty-four years of age, who became a soldier and drummer in the Revolution (1775-1783). Surviving his experiences, he returned to his family, living in Assonet a few years after peace was made. He and Abigail were later to accompany their son, *Walter Chase,* on the arduous journey of the pioneers to the little-known mountainlands the Indians called "Mountains of the Skies," known then by the name "The Catskills," given to them by the Dutch. It seemed like a long journey to the valley "far beyond the 'Great River,' the lordly Hudson."

Robert Treat Paine (Payne) (1731-1814), one of the signers of the Declaration of Independence, was for many years a resident of Taunton, a few miles from Assonet. He was educated at Harvard and was an able and successful advocate. As Speaker of the Massachusetts House, Attorney General, and Judge of the Supreme Court, he fulfilled the high promise of his earlier years.

Judge Samuel Chase (1741-1811), a descendant of Thomas Chase, brother of William Chase I, was a signer of the Declaration of Independence and an Associate Justice of the United States Supreme Court from 1796 to 1811.

LIII

Colonial Milestones—War and Peace

IF THE ESSENTIALLY fine natives of the land which came to be called America had not been handicapped in several ways, the wonderland might have more fully been occupied by highly civilized copper-colored people, rather than by descendants of white European peoples.

The absence of metal tools and lack of "beasts of burden" necessitated their migrant life. There was a little native copper, but iron was almost unknown, and they were dependent on such tools as they could fashion from the materials at hand. The discovery and use of iron in Europe was dependent on a coincidence of conditions, primarily in the birth of someone with sufficient inventive genius to devise a way of obtaining metal from rocky ores. Secondly, it depended on the occurrence of ores and other necessary materials within easy reach. It was also necessary that the genius be relieved from fear of enemies and disease and that he had time and strength to work out ideas—circumstances which did not occur in the centuries when the red race roamed the vast land.

The only domestic animals were the dog and the wild turkey. The bison and buffalo, animals of the ox family, were too large and fierce to be domesticated. Thus, without metals and strong animals, ploughing was impossible and civilization as the Europeans knew it could not flourish. The great wonder is that they had energy to cultivate any crops at all, even though they were the noblest, most spiritual and the most physically perfect race that the world ever produced.

Its tragic extinction was, indeed, the greatest and most ineradicable stain on the history of the nation which was to cause its extinction. With appreciation of the early magnanimity of spirit of the natives and cooperation on the part of all in helping them to benefit from the resources of their land, they could have shared the vast land, instead of allowing more and more people from Europe to come and "take over" land to which none of them was really entitled. To claim land already inhabited by "right of discovery" contradicts the spiritual principle of right.

In the earliest days of colonization only the strongest elements of European nations emigrated to the New World, because of its many vicissitudes and perils. In the north were mainly the Pilgrims, Puritans and Quakers as well as the Dutch, while, in the south, part of the settlers were adventurous aristocrats who wished to establish an aristocratic society. Some were Huguenots and other religious refugees, notable for tenacity of purpose and high ideals. Others were, for the most part, people of unusual courage and initiative.

When emigration became easier, people of less strength of character and lower ideals set out for America more for selfish than for unselfish motives.

The motivating spirit of the early Puritan leaders was not, as has been erroneously assumed, religious freedom. It was rather to found a theocratic state for "Christians," free from so-called "heretics"—those whose opinions differed from the official church doctrines established by determined men in times past. While there were some liberal-minded people among them, they were for the most part conservative, with a desire to lead "godly" lives according to their own ideas, based on those of the old Hebrew prophets. The clergy were college graduates, men of intellectual learning and high character, though somewhat self-opinionated. The theocratic government was based on the intellect, the masculine side of God, rather than on the spirit, the feminine side, and left no room for individual thought concerning religious beliefs or individual inspiration. As had been the case for centuries, women received little consideration or understanding but were mere possessions to satisfy the physical needs of man and to bring forth large families, especially sons. They were thought to be qualified only for the drudgery of household work and were to be dominated by the "head" of the family.

The clergy had been taught that "man" had been created in the image of "God," which, being Spirit, had no sex, but was imagined to be masculine. The Truth, as yet unrealized, was that God is a spiritual combination of all of the qualities of good, to be expressed through people.

Never before was there a society in which theological problems were so seriously discussed, although always with the emphasis on the superiority of the male. For ages men were blind to the true worth of women, their potentials and their rightful place in society—to do whatever they were capable of doing. The Kingdom of Heaven—is it not the Presence of Truth and reality that lies back of all and within all, the Presence of harmony, peace, love, abundance, health, joy? It is not through force or aggressiveness that one finds the kingdom, but through disciplining the mental and emotional forces to right thinking and loving action. To know is not enough. To know and *practice* what one knows is the fulfilling of God's Law.

With exceptions, of course, the clergy were also blind to the true and

simple spirit of the teachings of Jesus, which definitely brought out the feminine qualities of religion. True religion consists not simply of outer things, but rather of inner qualities. It is Truth, Humility, Kindness of Heart, and above all, magnanimity of spirit and good will towards all people, regardless of outer differences, or even differences in beliefs.

All living beings are different biologically, and in their thinking processes. There is no equality except in the fact that all are endowed by the Creator with the "spirit that giveth life." How each one uses the "gift," the great, unique potential within, to express God is his or her own responsibility, not only to one's self but also to others. Religion is the art of right living, not for one day of the week alone, but for every day. It begins with kindness and thoughtfulness in the home, honesty and integrity and fairness in every phase of life, and doing the very best one can under all circumstances—even the most trying. Toward God religion is first of all Love, as well as reverence, thankfulness and obedience to all of the divine laws, which are as inexorable as all physical laws.

All people, throughout the ages, have matured physically, some intellectually also, while comparatively few have risen higher, matured emotionally and unfolded their God-given spiritual natures in service to others.

The main interest of the Puritan clergy was in doctrinal theology, creeds and the "letter of the law" rather than the practice of right thinking, speaking and doing toward others. It was taken for granted that each individual must hold his own opinions at his own risk. Thus some of the magistrates were at times guilty of gross intolerance, severe persecution and unjust exploitation of others, particularly the natives, whose simple true religion was the cornerstone of their existence.

Until 1720 to 1730 the lower classes were little influenced by religion and there were many "unchurched" people. This fact led to revivals and the "Great Awakening" of 1740 to 1745, with widespread revival meetings and eloquent preaching, the most outstanding preacher being Jonathan Edwards. It was the first religious movement to make much impression on the masses, and had a great impact on social, economic and political life. The Baptists were benefited by it and Methodism began to grow rapidly.

During the eighteenth century, thousands of slaves were brought over for use in household tasks and personal service. With the exception of the Quakers, who welcomed women preachers and whose principles were pacifism, non-resistance and confidence in the individual, few in the North or the South raised their voices against slavery upon moral or religious grounds.

The humble Welshman Roger Williams, though not a Quaker, was, in truth, the one early colonist to be most admired, respected and revered. In 1637 he protested against slavery, the first voice raised aginst it. He

wrote: "I desire not the liberty to myself which I would not freely and impartially weigh out to all the consciences of the world." He was also the first to lay down and put into actual practice what may be called the American principle—that government has nothing whatever to do with the control of religious belief. For his beliefs he was cruelly treated and banished from Massachusetts in the early years.

The great interest in doctrinal theology was the basis of the intense desire for education of males in New England. Colleges founded during the colonial period were Harvard (1635), Yale (1701), Princeton, in New Jersey (1746), Kings College or Columbia (1754), Brown (1764), Rutgers (1766) and Dartmouth (1769).

The existence of Rhode Island, settled by Roger Williams, as well as by an equally remarkable woman, of high moral and spiritual qualities, Anne Hutchinson, and her followers, was based on the principles of full toleration, which the other colonies abhorred. They and their followers were banished from Massachusetts because of their beliefs. They were both disliked for the refuge they gave to all "fanatical" people, who could not tolerate living under such a strict government. The Plymouth colony was fairly tolerant in practice, but the differences in beliefs made it impossible to found a strong, well-ordered government, so that Rhode Island finally obtained a Charter of its own.

In forming the New England Confederacy in 1643 there were matters that had to be passed by mutual consent. The Confederacy or League of Massachusetts, Plymouth, Connecticut and New Hampshire, which was established had weaknesses, the principal one being the overwhelming power of Massachusetts, which carried the heaviest expense, but had no more authority than the smaller members.

The rejection in 1651 of the petition of William Vassall and his friends of the Plymouth colony to have Presbyterianism and the Church of England admitted to Communion with the New England Churches completed the theocratic organization of the Puritan Commonwealth in Massachusetts. However, the League was of some value, and might have endured but for the interference of the English government. During the time of the Confederacy, questions of its imperial supremacy constantly brought about disputes and were partly responsible for starting King Philip's War.

OTHER COLONIES

Maryland

Other settlements were planted along the Atlantic Seaboard during the early years.

In 1634 a company of Catholic Pilgrims, led by Lord Baltimore,

came to America, that they might also build up a state where they could worship God without interference, as well as allowing freedom of worship for all "Christians." Enemies overthrew the government and forbade the exercise of this Catholic religion. Baltimore regained his power for a time, until the King took possession of the Province and compelled the people to maintain the Church of England, up to the time of the Revolution. The Baltimore family became Protestants and the government of the colony was restored to them.

Delaware

In 1638 Swedes tried to establish New Sweden on the banks of the Delaware River. It was, however, first taken by the Dutch, then by the English, who sold it to William Penn as part of Pennsylvania. The state later took the name Delaware. After the Revolution it was the first state to adopt the Constitution of the United States.

Carolina

Carolina, which eventually was to become divided into North and South Carolina, was settled by emigrants from Virginia, by English, and also by Huguenots or French Protestants. Scottish, Irish and Swiss groups also came to the colony. The people insisted on self-government, but grew slowly.

The result of a lucrative commerce in rice and indigo in the southern part was great wealth, which stimulated the growth of Charleston. Soon Charleston was one of the chief cities of America. North Carolina manufactured tar, pitch and turpentine, which were also very profitable.

Pennsylvania

William Penn, the most influential of the English "Friends" or Quakers, received a tract of land in America from the King in payment of a debt. The King called the vast tract Pennsylvania, or "Penn's Woods." There Penn established a "free colony" on the basis of the Golden Rule, and founded the future city of Philadelphia, or "Brotherly Love." He gave the people the right to take part in making the laws, and all people believing in God were protected in their religions. In 1682 he made a treaty with the natives under the branches of a wide-spreading elm tree. The Indian record of the treaty was a belt of wampum, representing Penn and the Chief, clasping hands. The treaty was never broken and, as long as the Friends held control, the people of Pennsylvania lived at peace.

Penn left for England, his outlay in Pennsylvania involving him heavily in debt. He was burdened with misfortunes as well. At one time

he was a prisoner at London because of his debt, and died soon afterwards. Penn's successors, unlike him, were greedy and unjust, a fact which caused much trouble.

At the opening of the Revolution Philadelphia was the chief city of the country, the seat of the government, where the First Continental Congress met in 1774, and where the Constitution of the United States was framed in 1787.

Georgia

Georgia, named in honor of King George II, was the last of the colonies to be founded. It was settled by people brought from England by General Oglethorpe as a work of charity. Many were honest, hard-working people, who through various misfortunes had been cruelly treated in the debtors' prisons of England, for trifling offenses.

It was an area rich in natural advantages, especially cotton, coal and iron, but the settlers were given no power of self-government, and the land laws caused much discontent. One law forbade that land should descend to women, the object being to keep it in the hands of those who could do military service.

They were denied the importation of rum or spirituous liquors, which cut off commerce with the West Indies, the most lucrative trade at the time. Because they were not allowed to have slaves, they were unable to compete agriculturally with the other colonies, all of which were allowed to have them.

Entire religious liberty was not allowed, no Roman Catholic being permitted to settle or hold land there.

In the middle of the eighteenth century, the people began to manage the colony in some degree and the state opened a large trade with the West Indies.

White Pines

The first "gold" which the early settlers struck was the abundance of white pine trees whose whorled branches grew in well-separated tiers like platforms of a tower. The lofty virgin trees of the primeval forests of New England were unrivaled as timber-producing trees. No other tree played so important a role in our early history, as it, more than any other tree, "built" the nation.

Over extensive areas of the east it formed pure or nearly pure stands, but exploitation of it began immediately and intensely. Wastefulness began with the first mill built in 1623 in York, Maine, and did not cease while the virgin timber lasted. Within the first thirty years New Englanders

were selling white pine not only to England, but also to several other countries.

Tropical timbers were not as light and soft as the white pines, which were very strong in proportion to their weight. No wood light and strong enough for masting was grown in Europe at such lengths. The mast was a tall spar, sometimes in sections rising vertically from the keel or deck of a vessel and used to support the sails and yards. Although England, which had appropriated the land of "her discovery," was known as "Mistress of the Seas," she had no mastwood at all. She pieced her proudest masts out of Riga fir (Scots pine), but she was dependent on Prussian, Russian and Swedish monopolies. The first white pine mast from New England caused great excitement in the Admiralty.

A great three-cornered trade was set up, when, in all-oak ships, which they built along the seaboard, New England merchants exported white pine to the Guinea coast of Africa. From there they shipped a load of slaves, whom they sold in the West Indies. Then they loaded their ships with sugar and rum, and returned to Portsmouth, Boston, Newburyport or Salem. Of the wealth from white pine boards were built the quiet mansions of the seaport cities as great fortunes were made from them. As tastes became more ostentatious, the light, practical pine was exchanged for heavy mahogany from Santo Domingo.

New England sailing ships began to be decorated by skillful woodcarvers with varying figureheads of special white pine found in the uplands which the woodsmen called "pumpkin pine," in contrast to the coarser-grained sapling pine. It is believed that the difference in texture was a matter of age. The "pumpkin pine," later practically unobtainable, was a product of ages of undisturbed virgin timber growth.

King William and Queen Mary, who reigned in the last decade of the seventeenth century, began by decree to reserve the finest specimens for the Royal Navy. In her great timber shortage and her constant wars to "keep the seas," England was greatly disturbed when the colonists entered the "Crown lands" to chop down the best trees along with the others, simply to farm land and make homes. One proclamation after another was made to keep the colonists from what was called "timber-stealing." The King's broad arrow on his trees angered the pioneers, as the Stamp Act and the Townshend Acts did the merchants, and as the Tax on tea did the city dwellers. The colonists chopped the trees down, obliterated the blaze, sawed the great trees into smaller lengths and floated them down the Connecticut River to the Sound ports for sale and export, perhaps even to England's enemies.

The Crown retaliated in 1761 with severe penalties and set up a spy system which the "loggers" evaded in numerous ways.

In time the wonderful white pines were to create fortunes and build

cities. Most of them grew in a region of heavy snowfall, so that the logs could be cheaply sledded with ox power to the many rivers which made transportation inexpensive. The extensive forests made it possible to develop a very concentrated industry. The wood was used for homes and almost everything, being especially favored for looms and cheap but beautiful furniture. The early white pine shingle-makers' procedure was extremely wasteful, for they used only the choicest parts of the trees, leaving much of the trees in the woods to rot. Many beautiful specimens were sacrificed to get a comparatively few shingles. The waste was later controlled by the introduction of shingle-making machines, for the saws could then make shingles of the whole tree.

The interesting and appealing covered bridges of the early period were built of white pine because of its lightness and long-lasting qualities. Extra-large timbers were unnecessary and, though slight in appearance, the bridges carried every load that came over them for periods of more than fifty years. They were usually roofed with white pine and were weatherboarded with white pine or yellow poplar. Although painted only once or twice in a generation they stood almost immune to decay.

All of the great rivers of the east except the Hudson were often choked with huge rafts of logs, each bearing its owner's mark or brand. Much of the land from which the trees had come could never be profitably farmed. Many of the forest giants were destroyed also through carelessness by forest fires.

The white pine was one of the chief economic and psychological factors in the gathering storm of the Revolution, although it is rarely mentioned in history books.

The now extinct, bluish-green virgin white pines of the East, especially of the northeastern parts of America, seem to typify Spirit, the inner unseen "higher self" of living beings, especially mankind, and symbolized by woman. As the towering trees took a century and a half to mature, so the unfoldment of the Spirit from sense to spiritual consciousness, individually and collectively, is a long slow process or journey throughout eternity, but the only way to transform the discordant world into a world of peace and harmony.

The silent, lofty trees seem to express womanhood especially, for woman, in spite of being dominated and considered inferior to man throughout the ages, has ever been, for the most part, like the ship masts, made of the light but strong and versatile white pine wood, which made the eighteenth-century New England sailing vessels so swift and so superior to all others. She has been primarily the "heart" of the home, its mainstay.

With exceptions, of course, because of differences in all people, women have always possessed greater strength of spiritual and moral qualities than men. With their great stamina they have brought forth and

nurtured life, while the tendency of man, in general, has been more to tear down and destroy by selfish wars of aggression and lust for riches, power and fame. Woman's role in life has been largely one of sacrifice of self to be the light but strong and perfect masts of their "ships,"—their homes and families. They were given few rights or privileges and no opportunities to discover and bring forth their own potentialities, save that of rearing families and passing on to others hereditary talents, whatever they might be.

LIV

War of the Revolution

IN 1765 the British Parliament passed the Stamp Act, requiring stamps to be used on all important documents, pamphlets and newspapers—in reality a tax on everyone. Its purpose was to raise money to pay the British troops, sent over to keep order. The people were infuriated by its passage, and in Boston Samuel Adams, called the "Father of the Revolution," denounced it at a town meeting in Faneuil (pronounced "Fun'l" or "Fan'al") Hall, now called the "Cradle of Liberty."

Nearby Ipswich, however, claims to be the birthplace of American Independence, because of two early events in its history. In 1641 the first minister, Reverend Nathanial Ward, completed a set of one hundred laws, called the "Body of Liberties." It avowed the rights of man, to be expressed many years later in the Declaration of Independence and the Bill of Rights. Earlier, Governor Winthrop had ordered a tax without consulting the people.

In 1685 Sir Edmund Andros, sent over from England to be Governor of the Bay Colony, was tyrannical and very unpopular. His despotic rule was felt in many ways, especially in arbitrary taxes imposed on the colonists. A tax of one penny was levied upon every pound valued on their estates, without sanction of any deliberative assembly of the settlers. The General Court was abolished, and all powers taken away from the people, the Governor alone having the power of taxation. Ipswich, led at that time by its sturdy pastor, John Wise, one of the most beloved and powerful characters of his time, made protest. In a town meeting, he argued against taxation without representation, and the Assembly voted unanimously not to elect a Commissioner to collect taxes. The protesters were imprisoned, tried, found guilty and forced to pay substantial fines, as well as being forbidden to hold civil office. They were, however, later reimbursed for their pecuniary losses. Reverend Wise wrote a masterly exposition of the principles of civil government. Published in 1717, it became "a textbook of liberty for the Revolutionary 'fathers,' containing some of the notable expressions that are used in the Declaration of

Independence."* The so-called "Birthplace of Liberty" is at any rate within the bounds of Ipswich.

In 1767 the British troops stationed in Boston often quarreled with the citizens. In one incident called the "Boston Massacre" the soldiers fired in self-defense, killing several people on King Street, now State Street. Defended by two young lawyers of integrity, John Adams and Josiah Quincy, Jr., the soldiers were tried for murder, all but two being acquitted.

England tried a new scheme to raise money, by imposing duties on glass, paints, paper and tea, which brought about the famous "Boston Tea Party." When the people refused to allow any tea to be landed, a large meeting was held in the Old South Meeting-House, in which Samuel Adams arose and said, "This meeting can do no more to save the country," whereupon a group, disguised as Indians, appeared, then rushed to the wharf and emptied all the tea that was on a ship—about $100,000 worth —into the water. The wrathful British then closed the port of Boston to all trade, and the colony was put under the rule of General Gage with several troops of soldiers.

In Boston James Otis declared that "taxation without representation was tyranny," while in Virginia Patrick Henry aroused the people with his eloquent speech on liberty.

Gage summoned the General Court to meet in Salem, but put off the meeting. However, the representatives met, formed themselves into a Provincial Congress, adjourned to Cambridge and took over the government outside of Boston. Samuel Adams organized the Committees of Correspondence among towns and other colonies, his method resulting in the calling of the First Continental or General Congress in Philadelphia 1774. The spirit of the Congress, to which George Washington was a delegate, was calm and respectful but very determined. They did not demand representation in British Parliament, but did demand the right to levy all taxes and make all laws, except those concerning foreign commerce, in their own colonial assemblies. It was the "Declaration of Rights." Congress stopped the export of everything, including the much-wanted mastwood, to Britain. Massachusetts began setting up a government and organizing military forces independent of General Gage, on the grounds that he could not govern according to the provisions of the Charter. John Hancock, a wealthy, influential merchant of Boston, was chosen as the head of the administration.

It is a significant fact that the first actual conflict after the arrival of General Gage took place in Salem in February 1775 in the encounter with Colonel Leslie. Gage, a weak and imprudent man, continually annoyed the colonists with petty hostilities.

*John Fiske, *The Beginnings of New England* (Cambridge: The Riverside Press, 1898), p. 302.

In May 1775 the Second Continental Congress met, voting to raise an army to defend the liberties of the people. On the very same day Ethan Allen, leading the "Green Mountain Boys," including some soldiers from Woodbury, Connecticut, surprised the English and won the great victories at Fort Ticonderoga and Crown Point. Soon afterwards, George Washington was made commander-in-chief of the army around Boston.

In April 1775 Gage tried in vain to seize stores at Salem, after which he detached a body of men to Concord, where the supplies were stored. There he also expected to have his soldiers arrest Samuel Adams and John Hancock. At the time, however, several members of the Hancock and Quincy families had already fled down the Post Road to stay with the Burr families in Fairfield, where the wedding of Hancock and Dorothy Quincy was soon to take place. For some time Dorothy and young Aaron Burr, son of Reverend Aaron Burr, had been interested in each other, but Madame Hancock made it clear to Aaron that his company was not wanted, so that he left Fairfield before the wedding took place at the Thaddeus Burr mansion.

The famous rides of Paul Revere and others alerted the colonists to the coming of the British. On April 19, 1775, at Lexington the large number of British soldiers dispersed the small body of "rebels" after a short encounter, in which some men were killed and others wounded. Most of the supplies had been removed when the enemy arrived at Concord. A skirmish, the true opening battle of the war, took place, and the British, pursued by the Minutemen, retreated to the protection of a warship anchored at Charlestown. After Lexington the lumbermen were all "patriots."

Soon began the siege of Boston, in which the British found themselves shut up in the city for almost eleven months.

General Gage planned an expedition to seize Bunker Hill, later called Breed's Hill, in Charlestown, which overlooked Boston. The "rebels," however, were able to seize and fortify the hill before Gage's men arrived. The British were repulsed twice, but were successful the third time in a desperate fight, with the loss, however, of many men. Gage was replaced by General Howe, who ordered Charlestown to be fired. In the morning most of the town was in ashes.

Early in July 1775 General Washington arrived in Cambridge to take command of the army. Lack of ammunition prevented him from doing anything more than keeping up the siege of Boston through the coming winter. Fifty cannons were brought on ox-sleds from Ticonderoga, with the result that General Howe ordered his men to embark for Halifax. When the British departed there was great rejoicing in Boston.

After the battle of Bunker Hill, the British had to fight with heavy, jointed masts of Riga fir as before, while coasting within sight of the

white pines that would have enabled them later in the war to meet the French on equal terms.

In January 1776 the King's proclamation, calling for troops to put down the "rebellion" in America, reached Congress. Congress, seeing no hope of reconciliation with England, decided that the colonies must declare themselves independent of her. At the time of the publication of the proclamation, an unsigned pamphlet entitled *Common Sense* boldly said that the time had come for a final separation from England and that arms must decide the contest. The writer of the pamphlet, which voiced the thoughts of thousands of people, was found to be Thomas Paine of Massachusetts.

The resolution to be free was made in Congress at Philadelphia in July 1776 by Richard Henry Lee of Virginia, and seconded by John Adams of Massachusetts. A committee including Thomas Jefferson of Virginia, Benjamin Franklin of Pennsylvania, Roger Sherman of Connecticut and Robert Livingston of New York was chosen to draw up the famous Declaration of Independence. All contributed ideas, but most of the work was done by Jefferson.

There were no ideas in the document which had not already been voiced by others. The rough draft by Jefferson included a strong statement against the slave trade, but the phraseology was carefully revised by other members of the committee. After much debate and some alterations and improvements, but with the clause denouncing the slave trade struck out, the resoltuion was adopted. Actually on July 2, 1776, the document, engrossed in parchment, was signed by the members of Congress who were present at the time, two signatures being added two days later. On July 4, John Hancock, with his bold, determined signature, was the first to sign the famous Declaration of Independence. Thenceforth any person's signature was called his "John Hancock."

The British determined to attack New York by going south from Canada and getting possession of the Hudson River, thus preventing the colonists of New England and those of the south from aiding each other. Washington foresaw the British plan and prepared for it.

General Montgomery of New York set out with an army to take Quebec by descending Lake Champlain and capturing Montreal. Among the soldiers young, handsome and brilliant Colonel Aaron Burr was one of the most gallant soldiers in the expedition, and at the time referred to by some as the "hero of Quebec." Another of the war's most valiant soldiers, Benedict Arnold, tried to lead a force through the wilderness from Massachusetts, with much suffering and loss of lives. On the last day of the year 1775 they tried to storm "the strongest-fortified city in America." Montgomery was killed, Arnold severely wounded and the rest of the army driven out of Canada.

When General Howe's army reached New York in the summer of 1776, they found Washington and his army in possession of the city. They also discovered that they could not send their ships up "The Great River" as easily as they had hoped to, for two forts had been built opposite each other, Fort Washington on the upper part of the island of Manhattan and Fort Lee on the New Jersey shore. Between the forts ships had been sunk in the river as obstacles to the British ships, which would also be exposed to crossfire from the cannon on the forts, if they made the attempt.

Washington had the advantage of position, holding the city and both forts, as well as having possession of Brooklyn Heights on Long Island. Howe, with his strong army, stationed on Staten Island, crossed to the Heights on August 27, 1776, and defeated the small American army in what was called the Battle of Long Island.

Losing the city of New York, Washington was forced to retreat up the east side of the river. He fortified West Point, which also fell to the British. The loss was a great blow to the Continental Army. With his ill-equipped soldiers, Washington retreated across the Delaware River on a bitterly cold December night, but returned to gain a victory at Trenton. The victory gave renewed hope to the thousands of patriots, who were beginning to despair.

In great need of money for supplies, Washington appealed for aid to his friend, Robert Morris, a merchant and banker of Philadelphia. He gave a large sum himself and helped to raise the rest of the necessary money. It was like gaining another victory.

After a victory at Princeton, General Washington spent the winter at Morristown, raising more troops. There he was joined by a young Frenchman, the Marquis de Lafayette, who came to serve in the cause of liberty, becoming one of Washington's generals. With his own money he equipped many of the men under his command with arms and clothing. With him came Baron de Kalb and soon after Baron Steuben, a German military expert, to help drill the troops.

Howe took Philadelphia, then the capital of the country. Washington tried to attack the British at Germantown, but was unsuccessful and retreated to Valley Forge, where the cold and hungry army endured great suffering during the winter of 1777 to 1778. Aaron Burr, possessing extraordinary military genius and known to be an excellent disciplinarian, was assigned to a mutinous regiment, which he was able to bring to order. Throughout the war he was a valuable and fine soldier.

In 1777 at Saratoga the American army gained a great victory over Burgoyne's regiments, capturing and defeating his entire army of about six thousand men. The victory had two important results. It completely broke up the English plans for the war and caused the King of France to acknowledge the United States. It helped Benjamin Franklin, the Minister

to France, to obtain the agreement by which France was to send money, ships and men to aid the American cause. Franklin himself lent all of his own ready money to the country.

A battle fought at Monmouth, New Jersey, on June 28, 1778, and won by Washington's men, was the last battle of importance in the northern territory. The enemy proceeded to the southern colonies, beginning in Georgia and conquering as they went northward, hoping to hold at least the southern part of land. They attacked and took the city of Savannah in 1778.

The hero of the southern campaigns was General Nathaniel Greene, of Warwick, Rhode Island. He had begun his military career in 1770 near Warwick and was the ablest soldier in the war, second only to Washington in military strategy.

In 1779 the British took Stony Point in the Hudson Highlands, but the Americans stormed and took the fort in July, foiling the British plans for ravaging Connecticut.

In the fall Captain John Paul Jones sailed out of Portsmouth in a ship with three of the tallest white pine masts that ever went to sea. He boldly attacked and captured two British men-of-war off the English coast, and was the first man to hoist an American flag over an American warship. The first flag bore for its emblem a white pine tree, the wonderful virgin tree, which had brought them riches beyond measure.

The British in the south took Charlestown in 1780, and Lord Cornwallis held the city. At Camden, South Carolina, General Gates's army was defeated and forced to retreat, but the Americans completely defeated the British in a terrible battle at King's Mountain, South Carolina.

In 1780 occurred the tragic treason of Benedict Arnold, Washington's trusted friend, and the commander at West Point; the event cast a depressing gloom over the whole country. Meanwhile General Greene with his soldiers retreated towards Virginia, followed by the British Commander, Cornwallis.

The following year General Greene's men fought hard battles in South Carolina, winning back the Carolinas with very small means, but with great ingenuity. When Cornwallis's army went to Yorktown to get help by sea from New York, General Washington saw his chance to strike a blow, but was in need of money. His friend Robert Morris again came to the rescue, furnishing a huge sum of money for the expedition. With the help of French ships, French troops and Lafayette with his army, Cornwallis was defeated at Yorktown, he and his whole army being taken as prisoners.

About twenty-five hundred Jews as well as numerous Negroes aided and assisted in many ways in the cause of Revolution, while many other "unsung" heroes and heroines helped to "keep up heart" to the very end.

General Washington, beset by all kinds of disadvantages and adversities, served his country well with the purest of motives. He was not a refugee, struggling to lift up his own downtrodden class out of obscurity, and his reactions were not against a youth of poverty, for he was "high-bred." He gave of himself, however, to help pull his country out of the mire of tyranny. He organized an army of poorly-shod men, clad in homemade uniforms and officered by men with the scantest of military training. His achievements during adversity made him a true hero. He was the only great military hero in the country's history to prove to be a good statesman as well.

After eight years of great suffering of all kinds, culminating in the decisive Yorktown victory, England reluctantly acknowledged the independence of the United States, and a final treaty of peace was signed at Paris in 1783, securing to the Americans all of the territory east of the Mississippi, in spite of the fact that the native red race tried desperately to hold their beloved lands.

The first minister to England was John Adams of Massachusetts, of whom Thomas Jefferson said, "He was the ablest advocate and champion of Independence in the Congress of 1776."

Pennsylvania came to be called the Keystone State because of its central geographical position among the original thirteen colonies. The *keystone* of the early beautiful stone arched bridges was the topmost stone of a piece of an arch, which held all of the other stones in place.

BENEDICT ARNOLD

Benedict Arnold, great-grandson of Benedict Arnold, three times Governor of Connecticut, was born in Norwich, Connecticut, in 1741. Although not studious, the boy had a fair education, being for a time engaged in trade with the West Indies.

After the Battle of Lexington he was made Captain of the local militia. In April 1775 he proposed to the Massachusetts Committee of Safety an expedition against Ticonderoga and Crown Point. The Committee accepted his plan after a delay of four days to make an inquiry into his character, and he was then made Colonel to enlist and direct men in western Massachusetts for the expedition. It was too late, for Ethan Allen had already acted on behalf of some members of the Connecticut Assembly. Massachusetts was forced to yield, and Arnold had to waive his own command. Reluctantly he enlisted, but, angered by Massachusett's delay, soon resigned. He was then ordered to cooperate with General Montgomery in an invasion of Canada, which he had also been one of the first to suggest to the Continental Congress.

In September 1775 Arnold led a company of soldiers through the

trackless wilderness of Maine, an agonizing ordeal in which they suffered intensely from hunger and lack of supplies and clothing. However, in November a little force, depleted by death and desertion, reached Quebec, where they had to await the arrival of General Montgomery from Montreal. The attack, in which Montgomery was killed and Arnold severely wounded, failed and Arnold was commissioned in June as Brigadier General at Montreal.

After their retreat charges were brought against Arnold for taking goods from merchants in Montreal for his almost destitute troops.

In October 1776, having constructed a small fleet of boats at Lake Champlain, he with his men inflicted severe losses on the superior British fleet near Valcour. After escaping they were overtaken by the British fleet, the first engagement between the British and American ships. Arnold helped to delay other English war vessels, thus making their own escape to Crown Point. Although the colonists were defeated, the valiant effort on the part of Arnold and his men delayed the Revolution for almost a year and gave the colonists an opportunity to prepare for the coming struggles. His brilliant exploits drew attention to him as one of the most promising of the Continental officers.

In February 1777, however, when Congress created five new Major Generals, Arnold, although the rank of Brigadier General was his, was passed over in favor of his juniors, partly at least for sectional reasons, for Connecticut already had two Major Generals. At the time it was only Washington's urgent persuasion that prevented his leaving the service, for there seemed to be no fairness.

Two months later, while he was at New Haven, Tryon's descent on Danbury took place. After the death of the General, Arnold took command, attacking the British with such force at Ridgefield in April 1777 that the British had great difficulty escaping to their ship. In recognition of his invaluable services Arnold was commissioned Major General, but without the former relative rank.

After serving in New Jersey with Washington he joined General Schuyler in the northern area, achieving spectacular victories and commanding part of the American troops in the first battle at Saratoga. His ill-treatment by General Gates, whose jealousy had been aroused, led to a quarrel, resulting in Arnold's being relieved of command. At the urgent request of other officers, although nominally without command, he served gallantly in the second battle of Saratoga, during which he was seriously wounded. For his heroic services he was thanked by Congress and his proper rank at last bestowed upon him.

In June 1778 Arnold was placed by Washington in command of Philadelphia, where he soon came into conflict with the state authorities, jealous of any outside control. What an offense against morality is

jealousy! There Arnold lived well and had a fine social life. There also he married for the second time. His new wife was Margaret Shippen, daughter of a moderate Loyalist, who soon recognized the new order and became Chief Justice of the state. By his two marriages Arnold was the father of several sons.

Joseph Reed, who presided over the Executive Council of Pennsylvania, became one of Arnold's most persistent enemies and presented to Congress charges of misconduct against him, all of which were very minor. Arnold, demanding an investigation, was exonerated by a committee. Unsatisfied, Reed obtained a reconsideration, in which Congress in April 1779 dropped four of the charges but referred four to a court-martial. Arnold's trial was delayed eight months, during which, no doubt, Arnold, already sensitive over the agonizing delay, became incited by a keen sense of injustice. To anyone with a sense of fairness and justice such reactions would be understandable. After serving his country so well, the treatment he received from others caused him to enter into a secret correspondence with Sir Henry Clinton with a view to joining the British army.

In January 1780, the Court, before which he argued well his own case, rendered the verdict—practically an acquittal of all intentional wrongdoing. However, in deference to the Pennsylvania authorities, the Court directed General Washington to reprimand him for two trivial incidents. Arnold, confident of complete exoneration, became aroused to anger, which even Washington's kindly reprimand, with words of praise also, could not quell. His grievances apparently were the result of cruel jealousies on the part of others, which led him to betray the country he had loved and served so gallantly, thereby suffering ignominy and disgrace. Of all the weaknesses of human nature jealousy is perhaps the most insidious.

By gaining command of West Point from Washington, Arnold gave the British a plan of the fort, which was carried by Major Andre, a British spy, who was later tried and hanged. Arnold escaped to the British line, later leading an expedition into Virginia, on which Richmond was burned.

In 1781 Arnold removed to London, but could obtain no further employment. Disappointed and embittered by his experiences and his treatment in America and England, he went to New Brunswick, where for a time he again engaged in the West Indian trade. Gradually, worn down by depression and melancholia, he died in London in 1801.

Was Benedict Arnold alone responsible, or were not others partly guilty of bringing about his downfall and disgrace? He possessed heroic and unselfish qualities which far surpassed those of most of his compatriots, and yet he died in apparent disgrace. "Every way of man is right in his own eyes, but the Lord pondereth the hearts" (Job 21:2).

THE ROLE OF THE PIONEER WOMAN

The Wife who girds the husband's sword,
'Mid little ones who weep and wonder,
And bravely speaks the cheering word,
What though her heart is rent asunder,
Doomed nightly in her dreams to hear
The bolts of war around him rattle,
Has shed as sacred blood as e'er
Was poured upon the field of battle.

The Mother who conceals her grief,
While at her breast her son she presses,
Then breathes a few brave words and brief,
Kissing the patriot brow she blesses,
With no one but her secret God
To know the pain that weighs upon her,
Sheds holy blood as e'er the sod
Received on Freedom's fields of honor.

ANONYMOUS

Women played as vital a role, if not more so, in the founding of America as the men who were proudly called the "Founding Fathers." Without the brave and spiritually strong women in their background there could not have been other men to pioneer and none to fight later for the Cause of Freedom. Only woman through suffering can bear and rear sons and daughters to carry on one generation after another, and yet hers is most often a thankless job with no remuneration, except pride in good children.

Women have always needed to be excessively adaptable so that they could happily follow wherever their husbands went. They have been told what their roles were by nature and society—to represent the soft side of life—and then were belittled if those roles called for certain qualities such as patience, understanding, and selflessness, to say nothing about bravery and steadfast endurance through trials and tribulations. There were indeed as many heroines as heroes in the early years of America's growth.

LV

War's End

AT THE CLOSE OF THE WAR the country was in a distressed condition, deeply in debt and without unity or harmony. The new nation had no President, only a Congress with very little power. The states quarreled among themselves about various things. The one thing that kept them together at all was the general interest in the Northwest Territory, seven of them claiming the country west to the Mississippi River, the same old European greed for land, power and money, at any price.

In 1787, at a convention of fifty-five members, presided over by General Washington, Congress provided that new states of equal standing with the original thirteen colonies should be formed as soon as there were enough people to populate them. There were many stormy debates on various questions, including that of slavery.

The excellent Iroquoian Indian Confederacy of the Five Nations has been given credit for contributing ideas and serving as a pattern for unification of the colonies, even though they had been on the side of the British, fighting to stop the advance of the American frontier. They had been unjustly exploited by some unscrupulous speculators, whose desire it was to drive all the natives out of their inherited lands. Many of the white Europeans helped to destroy a people, whose esthetic, ethical and social culture surpassed their own primarily selfish and material civilization. At one time the leading men saw little hope of success in their efforts.

At last the great work of drawing up a Constitution was accomplished, giving the new nation a President, whose duty it was to see that the laws were executed. It gave Congress power to raise money by taxation to carry on and defend the government. Every white male citizen was given equal rights in all states, with freedom of trade. The Constitution established the Supreme Court of the United States to decide all disputes concerning the powers of the government.

Many of the people were strongly opposed to the new Constitution, but after a time it was adopted and went into effect in 1789. Subsequent disputes over the meaning of the Constitution led to the formation of

two parties, the Federalists, who favored a strong federal government, and the Anti-Federalists, who supported states' rights. The Anti-Federalists eventually became known as the Democratic Party, under the leadership of Jefferson. This party was at first called Republican or Democratic-Republican, the name eventually being shortened to Republican and later changed to Democratic. Both parties united in electing George Washington to be the first President of the United States, although he was in no sense a Democrat, except in his recognition of popular political rights. At heart he was an aristocrat, who loved praise, flattery and social position, and he was too fond of show to be a favorite with plain people. He became more and more imbued with aristocratic ideas, but was idealized.

The family of John Adams (1735-1826), who was elected Vice President, was on the whole the most illustrious in New England, as to ability, patriotism and high offices which he held. He was neither patrician nor plebeian but had a small farm and small amount of property in Braintree, Massachusetts. Eloquence was his gift, and he put his whole soul into his protests against injustice. Characterized by thrift and force of character, he accumulated an estate. In abilities he was second to no one, ranking alone with Jefferson in general influence. He was not universally loved or admired, however, for he lacked tact, and was outspoken and egotistic. Even though vain, stubborn and fond of power, he did much for his country and was one of the prime factors in the success of the Revolution. On retirement he took great interest in the political career of his son, John Quincy Adams, who attended Harvard and became a lawyer.

John Adams was remarkably blessed in family and in all domestic matters, founding an illustrious home, eminent for four succeeding generations. His wife, Abigail, was one of the most remarkable women of the age. She was wife, companion, friend and counselor, to whose influence the greatness of their son, John Quincy, is in no small degree to be traced.

The rivalries and jealousies among the "great" leaders, Hamilton, Jefferson, Adams and Washington are a blot on early American history but they founded a nation.

Washington and Adams were inaugurated in the capital, then New York City, on April 30, 1789.

BENJAMIN FRANKLIN (1706-1790)

Benjamin Franklin, born in Boston, and one of the oldest and ablest statesmen of the Revolutionary era, exerted a great influence on America. He was the son of a candlemaker, and grandson of Peter Folger of Nantucket. At an early age, and with little formal education, he learned the

printer's trade from his older brother. At seventeen years of age, however, he left Boston with only a meager sum in his pocket, but with great innate ability. Finding employment at his trade, he prospered by being thrifty and purchased the *Philadelphia Gazette,* which was later to be the popular *Saturday Evening Post.* In 1732 he began the publication of the well-liked *Poor Richard's Almanac,* containing wise and witty sayings.

Franklin's public life began in 1734, when he became Clerk of the Assembly, then member of the Assembly and Chief of the Philadelphia Fire Department, which he organized. He became an authority in tax matters, insisting that the colonial assembly had the right to make its own laws.

As scientist and inventor he won fame and distinction. Experiments begun in 1736 led to the miraculous discovery of the connection of lightning and electricity, which was to revolutionize the world. The lightning rod and an open stove which still bears his name were his inventions, for all of which he was elected to membership in the Royal Society of London.

Most of the colleges in the colonies were for the training of the clergy. Only one, however, the University of Pennsylvania, founded in 1740 by Franklin, could be regarded as a place of scientific education. Among noted lawyers prominent in the undertaking were James Otis, John Adams, Stephen Hopkins, Roger Sherman, John Jay, Patrick Henry, Thomas Jefferson and the Rutledges.

Medical education was beginning to take place, but the old profession, which vied with that of the clergy, was the law, as it had been instituted in Europe—all on the intellectual level of consciousness, using reasoning and intellectual powers, the primarily masculine attribute of the "Great Power." The later high standing of the university arose from its helping to bring about the separation from England.

The first mail of the colonies had been carried in saddlebags by Post Riders once a month from New York to Boston, first through the trackless wilderness, then on roads, such as they were, built for communication. The first Post Road in America, the "Great Road," was constructed in 1679. In Fairfield the Deputies appointed were John Banks and Richard Hubbell, and the Commissioners John Burr and Jehue Burr. The following law was passed by the Assembly: "The Court orders that the present roades from plantation to plantation should be reputed as country roades or 'The King's Highway,' and so to remayne until the Court does see reason to make alteration of the same."

George Washington traveled in a chaise over the highway in 1756 on his way to Boston in reference to the French and Indian War, and later in 1775 to take charge of the Continental Army at Cambridge.

In 1751 Benjamin Franklin and William Hunt were appointed Joint Deputy Postmasters and Managers of "His Majesty's Provinces and

Dominions in America." Franklin was to take charge of the northern colonies, and Hunt those in the south. They worked well together, and under Franklin the colonial Post Office was reorganized. Franklin had printed in his newspaper the names of people for whom letters were waiting at Philadelphia. Gradually the practice was introduced in papers of other towns as well. It was expensive to send letters, for they were charged by the mile, so that few were written.

Because of constant bickering in the system, Franklin in 1753 either invested or adapted an odometer for measuring distances between points. In a chaise of his own design, and followed by men with carts loaded with large, long stones, he drove to Boston over the Old Post Road, the route of the first Post Riders. At intervals of one mile, high, well-cut stones were marked and placed at the designated points. Numerous milestones are still to be seen in Fairfield and other places. The milestones were not only useful, but gave the road character. They were to play an important part in the coming Revolution, helping the army to report movements of the enemy. It is believed that the first stones on Manhattan Island, fourteen in all, were not set until 1769, along the route to Kingsbridge.

In 1754, at the end of the Indian Wars, the most famous of the Conferences was held in Albany. Designed for the purchase and the settlement of lands then held by the natives, it resulted in a Plan of Union, called the Albany Plan. It was mainly the work of Franklin, one of the delegates from Pennsylvania, and was an important step in the process of colonial union, even though the Plan was disliked by some.

In his middle years, versatile Benjamin invented a musical instrument known as the glass harmonica, which became popular in the latter part of the eighteenth century. It was introduced into the court of France, and music was composed especially for it by Mozart. Franklin also learned to play the violin, harp and guitar, and composed several songs, being a leader in the musical trend of his time. He has been credited with being America's first musicologist, first printer of music, first American inventor of a musical instrument, first publisher of music and first critic (*The Franklin News,* Vol. XXVI, No. 4, Autumn 1749).

The Revolution did not end Franklin's interest in the postal system. Appointed by Congress in 1775 to be Chairman of a Committee to establish a better postal system in the United States, he brought in their report that he was appointed Postmaster General at a salary of £1,000 a year, all of which he gave for the relief of soldiers wounded in the war. The system planned by Franklin has descended in unbroken line.

LVI

Levi Pease, "The Stagecoach King" and "Father of the Turnpike"

LEVI PEASE and his partner, Reuben Sykes, carried passengers as well as some mail in their first coaches. Another partner, whom they had taken in, brought them difficulties, but Levi with his tact and good judgment overcame the trouble and reestablished the line in good order. Depots were often taverns, where the coaches stopped. His next innovation was the first "limited" service, which was more comfortable and saved time. With his inventive mind he made constant improvements in his coaching service. Having wanted to extend his lines from Boston to New York, he added two more partners: Jacob Brown, who owned a tavern in New Haven, and Tallmadge Hall, who had taken over the Roger Morris mansion in Harlem Heights, and with it the large stables. Both men, expert horsemen, were to drive partnership stages between Hartford and New York, the drivers being called "Captains."

Mails were still carried by some Post Riders, but alert Levi believed that they could be carried more cheaply and almost as fast in light coaches.

By 1785 the government, perhaps with Benjamin Franklin still the Postmaster General, awarded him the first contract to carry mail in the United States. It is on record at Worcester that "the first contract mail passed through the city on January 7, 1786." Pease advertised that people could also make the trip by mail coach in five and a half days in winter and four days in summer. The advertisement read that "the stages set out from the Boston home of Levi Pease at the sign of 'The New York Stage,' " adding that "said Pease keeps good lodging for gentlemen travelers and stabling for horses."

Tallmadge lost everything in personal financial failure, but Pease was able to establish the "Pease Line" quickly. Finding irregularities used by his employees, he installed what he called a "Conductor," bonded for security to take charge of the fares on his coaches.

The Postmaster General in Philadelphia was so impressed with Pease's energy and enterprise that he was asked to go to Philadelphia "to straighten out" a bad situation—which he did, very satisfactorily.

By 1789 Levi was asked to design the first government "Mail Stage." The body was green, the running parts of red lead mixed to look like vermilion. On the back was an octagonal black panel on which were the letters "United States Mail Stage," in patent yellow. Over the words was a spread eagle. The Postmaster General was greatly pleased with Levi's efforts and originality. The mail business became so rewarding that even when there were not many passengers, they still made good profits. The time of mail coaches had been reduced from six days and six nights to thirty-six hours.

For a long time Levi, the "visionary," had foreseen better ways of travel and had petitioned the Connecticut Legislature for a system of "Turn-pike" roads. The name came from medieval times, when poles armed with sharp spikes, called "pikes," stopped the traveler at toll stations. If the fee was paid the "pike" was turned aside, and he was permitted to go through. In 1792 in Connecticut the First *Charter* of its kind was granted and a few "turnpikes" were constructed. For his foresight he was called also the "Father of the Turnpike." Even Rhode Island had an early one.

By 1789 he had earned his title of the "Stagecoach King" of New England and New York, and was equipped and ready for the greatest single transportation emergency in the eighteenth century. This was the formal organizing of the United States, the inauguration of George Washington as the first President of the United States and the meeting of the First Continental Congress, all to take place in New York City, the new capital of the country.

The population of about thirty thousand people was even then made up of numerous nationalities. There were a hundred and sixty-nine taverns and public houses, with one licensed drinking place to about every hundred inhabitants. The great throngs who came by the stagecoaches taxed the capacity of all inns and taverns. The people wanted to see the "national hero," who, among many others, had done so much for their country, and, despite his failings, they idolized him, as the Europeans were prone to idolize personalities.

Many of the best and most respected families in New England were innkeepers, the inns being the original gathering places for social and business exchanges. Distances were given in almanacs of the day, not from town to town but from tavern to tavern.

The Pease families of New England, especially the Enfield Peases, became a well-known colonial family, not only in transportation but in inn management as well. John Adams wrote of the Enfield landlord: "Oated and drank at Peases, a smart home and landlord truly well-

dressed with ruffles, etc." Upon inquiring he found that he was the "great man of the town," their representative as well as their innkeeper. He was unaware that another Adams (Margaret) was the wife of John Pease II, who, with his father, had founded and drawn up the plans for the Enfield village.

By about 1796 Levi Pease's name had appeared at "the head of thirty-one solid citizens as incorporators of the first Massachusetts Turnpike which was to go to Worcester by way of Shrewsbury," where he made his home. In the stirring days of the Revolution John Adams often stopped at the Shrewsbury Tavern "to hear the substantial yeomen discussing liberty."

At Shrewsbury Tavern Levi, with his Board, added a last flourish to the coaches of the Boston and New York line: "It was voted that the drivers should be furnished with horns or trumpets that shall be blown on the approach of the Stage-Coach at any Post Office and at the places where the travelers were to dine or spend the night." The trumpet became an important piece of stagecoach legend before Levi retired. He later bought and ran the Shrewsbury Inn.

Back in England an Edward Pease of Darlington and a member of the Society of Friends were later to be credited with the honor of designing, introducing and establishing the railway system, conducted in great measure by the Friends. The first railway coach was propelled by steam at Darlington. Edward Pease was a relative of a celebrated preacher and of Joseph Pease, for some time a member of Parliament. A relative also was an Elizabeth Pease, something of a philanthropist—all Friends and residents of Darlington, England.

THE COACHING ERA

A glamour has been cast over the stagecoach days after the war, which hides the uncomfortable realities. At that time, however, the coach was a thing of comfort, and sometimes luxury, coming as it did after a time of few comforts of any kind. However, the era was the beginning of better communications, commerce and travel in the newly-won land. Even yet the more distant hamlets, hidden in the wilderness, were reached only by torturous paths, full of all kinds of obstacles.

In the earliest days, the chaise, or pleasure carriage, was a rare sight, even in Boston. But Levi Pease's first coach lines radiated in all directions from the metropolis.

The first crude "wagons" without springs served the country people for getting "to mill and meeting." To enter them it was necessary to step between the front wheel and the horse, then upon a swivel-tree over the driver's seat to the benches. There was no place for baggage except under the seat.

Innovations and improvements were gradually made by the "visionary," Pease, so that before long, although he never built the coaches, they became brightly-painted egg-shaped bodies, which were long-lasting. They were devised by Lewis Downing and Stephen Abbott and called the "Concord Coach," for they were made in Concord, New Hampshire. High driver's seats were at the front, and the four-wheeled vehicles were usually drawn by four powerful horses, "four-in-hands." Sometimes six horses were used with large coaches. The coaches always left their starting points before daybreak, so that the venturous travelers had to arise, get ready and breakfast, to start out in the dismal darkness of the night.

The baggage, consisting usually of small, odd trunks covered with deer or pigskin and studded with brass nails, was piled high on the top of the picturesque coach. The passengers were cramped and shaken up as the clumsy vehicles jolted along, creating such a rumble and clatter that the populace called the noise "homespun thunder."

A striking feature was the skill, with which the drivers managed the reins, called "ribbons," and the pride with which they drove their prancing steeds up to country inns or the grand city hotels, with many a ringing crack of the whip. The approach of the stagecoaches, announced by sonorous blasts upon a horn or bugle, which was carried for the purpose, created a great sensation in the villages through which they passed. Everyone, and particularly the children, regarded the stage drivers with no little amazement and admiration. In the popular imagination they were "heroes." They were called "Captains" and were responsible for the coach, horses, passengers and mail, until "conductors" were employed to take over some of the duties. There were numerous excellent drivers, many from the ranks of the Post Riders. Among them were Chester Chapin, Benjamin Pierce and the remarkable Ginery Twitchell, who was later to become a Congressman and a president of railroads.

The drivers used relays of horses, changing them at various stops, to make time. On the long hills the passengers, pleasant for the most part, alighted and walked to relieve the horses, and to stretch their own legs as well.

STAGECOACH INNS

Inn or *khan* ("a night's rest") was originally, in days long gone by in the "Old World," a plot of ground, near a spring or a well, allotted for the use of wayfarers. It was to be used as a camping ground and was often secured by a wall or fence. With time benefactors built a few arches, uniting them to the walls by a roof, and closing them with doors. Later they made partitions, providing separate quarters, while beds of straw and hay were made in the open spaces for cattle. These spaces later became the courtyards.

In New England no coach stops were made except at Inns, which were the regular "stations." They were also called ordinaries and taverns. Everywhere, quaint charming inns sprang up and usually displayed the familiar sign:

Drink for the thirsty,
Food for the hungry,
Lodging for the weary,
Keeping for horses.

WAYSIDE INN

Wayside Inn, one of the oldest and most famous of New England inns, has been restored and is still in existence, like a shrine to the past. Soon after King Philip's War, it was built in a rural setting among the wooded hills of South Sudbury, about twenty miles from Boston, and was the scene of numerous important events in American history. Kept by four generations of the Howe family during a hundred and sixty years, the rambling structure, with its gray cobblestone walls, displayed the sign, "At the Sign of the Red Horse." Surrounded by great oaks, which made tangles of light and shade below, it was the center of social activities for miles around. All mail and parcels were delivered to the inn, to be called for. Wayside Inn had many rooms, including a lovely large ballroom with several windows, extending the width of one side of the house on the second floor. In bygone days it was the scene of much gaiety and old-fashioned dancing.

The Wayside Inn in its early years was a halting place for troops on the way to the West and to Canada during the French and Indian War. "Up country" marketeers with great canvas-topped wagons, teamsters with their ox-carts and yokes of plodding steers put up their teams in the stable yards, while the maids and hostess came rushing out to prepare refreshments for men and beasts.

On the spacious grounds were a coach house for vehicles, a barn for animals and an old mill with an overshot *waterwheel,* as well as a little red schoolhouse. It was a lively spot, excitement always filling the air, especially when the sound of the horses' hoofs, the rumbling of the big wheels and the bugle call were heard in the distance. All were thrilled when the gay coach came to a halt by the big round "stepping stones" near the gate with a flourish and clouds of dust and one by one the passengers alighted. If the coach arrived after dark, little lighted lanterns on lampposts guided the weary travelers to large, cozy rooms, warmed in cool or cold weather by dancing firelight from the huge logs in the fireplaces. Over the mantel of that and many another old-time inn could be seen quaint samplers which read:

Whoe'er has traveled life's dull round,
Where'er his stages may have been,
May sigh to think he still has found
His warmest welcome at the inn.

The Wayside Inn was immortalized by the pen of Henry Wadsworth Longfellow in the nineteenth century and later restored by Henry Ford to its original loveliness. Longfellow's *Tales of a Wayside Inn* were inspired by the gracious inn, and were told around the "Great Fire" by visitors to the inn, all of whom were actually prominent people and friends of Longfellow. Numerous people of fame were guests at the inn. They included Lafayette, who stayed overnight at Wayside, and Washington, who lunched there on his tour of New England before his inaugural.

From the parlor of the inn
Came the music of a violin,
The firelight shedding over all
The splendor of its ruddy glow
Filled the whole parlor, large and low.

It bronzed the rafters overhead,
On the old spinnet's ivory keys
It played inaudible melodies.

Around the fireside at their ease,
There sat a group of friends entranced
With the delicious melodies,
Who, from the far-off noisy town
Had to the Wayside Inn come down
To rest beneath its great oak trees.

Each had his tale to tell,
And each was anxious to be pleased and please.

LONGFELLOW

The best-known of the narratives, "The Landlord's Tale," was the "Midnight Ride of Paul Revere," the story of the beginning of the Revolution.

The real musician at the inn was a farmhand who was invited to make things lively when the family or guests gathered about the hearthside to roast apples, pop corn and listen to the fiddling.

Of all the characters the best known to the public, Ole Bull, the musician as described, was in reality the husband of a sister of Longfellow's son-in-law, J. G. Thorp. Years later, Ole Bull's widow, driving two ponies hitched to a little open carriage, was a familiar sight in the streets of Cambridge.

THE SHREWSBURY TAVERN

A few miles from Marlborough, where Washington dined at the Williams Tavern on a part of the road later abandoned for the Post Road, stood the Shrewsbury Tavern, near the white church at the top of Shrewsbury Hill. At the time of the Revolution it was kept by Major John Farrar. From the hill could be seen a lovely view of Lake Quinsigamond, a small body of water within the village limits.

A year before the Revolution one of the circuit judges of Massachusetts stopped at the inn for the night. As he was sitting in a corner by the barroom fire to dry his wet clothes and saddlebags, neighboring substantial farmers came in. Soon their voices rose above the rattle of pewter pots, while the stranger sat silently in the corner, and he heard one say: "People of Boston are distracted. Oppression will make wise men mad." He may have been one of the proficient people engaged by Samuel Adams "the great agitator" of the Revolution and a cousin of John Adams, to incite the people to action. He went on to say: "It is high time for us to rebel sometime or other and we better now. If we put it off ten years or more and let things go on as they have begun they will get a strong party among us and plague us a great deal more than now." The silent stranger was John Adams, the "champion of liberty" and the first Vice President of the United States. Later he often visited the Shrewsbury Inn.

For years the inn stood by the roadway, and was a regular stopping place for one line of the stagecoaches. Shrewsbury, the hilltop town, was named for a town on the Welsh border, between England and Wales. The name comes from an old Anglo-Saxon word meaning literally "a fortress near which were many shrubs." It was settled in 1721 and incorporated in 1727. The first meeting-house was erected in 1723 with Reverend Job Cushing as minister.

Distinguished men of Shrewsbury were Artemas Ward, the first Major General of the Revolutionary Army, who was born there in 1727 and died there in 1808.

Artemus Ward (pseudonym of Charles Farrar Browne, 1834-1867), an American humorous writer, may have been a descendant of General Ward.

In 1784 well-to-do Levi Pease sold his tavern on the Boston Common and one he owned in Marlborough, and became the happy owner of the Shrewsbury Tavern, where he, with his family, "retired," but continued to carry on the inn. Drovers from New Hampshire, as well as stagecoaches, made it a regular stopping place. Behind the large tavern was an open shed for freight, wagons and mailcoaches. An ell had been added to the house where the teamsters could sit while waiting for their "suppers." Along the wall were shelves for their baggage. Pease cut holes in

the side of the barn-like structure, one above the other, so that the teamsters could climb up and down to and from the sleeping quarters without disturbing guests in the tavern proper.

From the outside door at the back, huge logs were rolled into the kitchen fireplace. In the west front room was the bar, on one wall of which was a "window" through which liquor was passed from the kitchen. (The window was later covered with wallpaper.) Marks near the bar could long be seen where the rough men used to pitch knives for the first drink.

At a later time, Masonic meetings were held in the northeast room upstairs. On the second floor, dividing two bedrooms was a swinging partition of pine paneling, which could be hooked up to the ceiling to form a dance hall.

One of Pease's important early stagecoach routes from Boston to New York via Newport passed through Assonet, stopping at the Assonet Inn by the little river, where first Lot Strange and later Captain George Chase were the genial landlords.

During his lifetime Levi Pease had many adventures and hairbreadth escapes, but with his great love for horses he continued to drive coaches until he was too weak to do so. At the age of eighty-four (1824) Levi Pease passed on, having served his country well.

Few more prosperous callings existed in the coaching era than to be an inn's landlord and host, and no greater symbol of good cheer could be found. For decades innkeepers performed a noble function, unique in the annals of hostlery, for they were the official hosts of the villages, certified by civil authorities "to feed and keep" all who applied. They were men of local distinction, for the occupation called for dignified calm, good nature and sound judgment at all times.

Levi Pease himself, with his far-reaching vision, innovative mind and efficiency, together with integrity and high principles, earned his titles, "The Stagecoach King of New England and New York," and the "Father of the Turnpike." He was a boon to his many countrymen.

The typical country inns, of which there were many, commemorate other days and other ways. Hilary Belloc wrote "that they were the mirror and at the same time the flower of the people."

LVII

The Birth of the United States

FOR CENTURIES the race mind of sense and intellectual consciousness had held men in its power. Rapid material progress was made in the "Old World," but the race was slow to give up erroneous ways of thinking and living and to awaken to the eternal Truth of Being, which depends primarily on the inner guidance of Spirit. True worship is the opening of the mind and soul to the realization of omnipresent Spirit, the One Mind, and the realization and identification of all life as essentially spiritual beings, all one in essence. With this awareness, Truth flows like a river into the consciousness—a cleansing, purifying and uplifting stream of life and light.

Clinging to external authorities in book, creed or tradition has kept the race "in bondage" and in ignorance of the right principles that bring about happiness and harmony for all. Spirit (God) is Life, and Life is change and growth in all areas, body, mind and spirit. The world at any time is what it is because most of the people in it, the strongest of course, have brought it to its condition. God has nothing to do with war or physical ills, and cannot originate or prevent them. Wars that have ruined great civilizations and killed or enslaved countless people would never have occurred if *all* people as individuals had been peace-loving and obeyed the Law of Spirit, instead of being self-centered, domineering and acquisitive at any cost.

"The earth is the Lord's and the fullness thereof." Individuals really own nothing, as the red race of old believed, but powerful leaders chose to believe otherwise. Before peace and harmony can prevail, right principles must be incorporated into the possession and distribution of the world's treasures.

Ancient history proves the folly of man's thinking, for it shows that all great religions were spiritual in their beginnings, but became material with age, so that one nation after another which sought "false gods"

declined in power until they ceased to exist. When minds worship only material and outer things, and ignore right principles, they too perish.

Gold has long been the "God" of the Intellect. Throughout time the universal "bowing down to wealth and worldly power" has been abnormal and had its foundation in divided minds. It was once said by a government official that with money he could buy the influence of any kingdom on earth—when, in Truth, the real treasures are those that money cannot buy.

The early spiritual "pioneers" have always had to meet conditions in the mind similar to those in nature. The "wilderness" gives way slowly to new ideas because new statements of Truth are resisted by established religious thought. However, those with the true pioneer spirit and firm faith go steadily forward, guided by an unseen Force they feel, but do not understand. It is a Force that shows them the way to the "hills of the Spirit," the Source within themselves of all their Good, their only obligation being receptivity—"eyes to see, and ears to hear."

After the Revolutionary War, George Washington was elected President of the United States, during which time he, with his cabinet of the intellectually ablest men of the time, organized the government. The members were Thomas Jefferson, a Welshman from Virginia, the first Secretary of State; Alexander Hamilton of New York, Secretary of the Treasury; General Henry Knox of Massachusetts, Secretary of War; Edmund Randolph of Virginia, Attorney General; and John Jay, first Secretary of Foreign Affairs, who was in 1790 appointed Chief Justice of the Supreme Court. Although they did not agree with Washington in every matter, they respected him. On a higher, intellectual level of consciousness than the majority of the people, in their humanity they all had their shortcomings and inner faults to overcome.

Through the ability and mental shrewdness of Alexander Hamilton the national credit was established. Entanglement in European wars was at the time prevented, and three new states were added to the Union, for all were clamoring for more and more of the western territory, to which the real owners of the eastern lands had steadily been pushed. Before long westward migrations were to begin.

ALEXANDER HAMILTON

The revered founders of the new nation were on the whole on the mental and intellectual levels of consciousness, with comparatively little real concern about spiritual Truths and right thinking. This was especially evident in Hamilton, who was born in the West Indies, of a "good background" on both sides. His mother, of French Huguenot descent, had married and lived unhappily with a Danish man before living with James Hamilton, a Scottish merchant. Such unions were then not uncommon

in the islands. After his mother's death Hamilton lived with maternal relatives. Although he received little schooling, he read widely and possessed unusual maturity of mind. His talents were encouraged by friends who helped him to enter Kings College (later Columbia) for a formal education. His studies were interrupted by the war, but he wrote articles that showed great controversial ability, a primarily masculine trait.

For his bravery and efficiency during the war he was awarded a Captaincy. He also won the interest of General Greene and General Washington. In 1777 he joined Washington's staff as Lieutenant Colonel, being his private secretary and confidential aide for four years. However, he was ambitious for military glory and impatient with his position of "unpleasant dependence." Through Washington he received a field command and won laurels at Yorktown in the final battle of the Revolution.

In 1780 Hamilton married Elizabeth, the daughter of General Philip Schuyler, a descendant of an early Patroon of the Hudson River Valley, thus becoming part of one of the most prominent famiiles of New York and the River Estates. It was, as well, the beginning of his political career.

Hamilton was the first to suggest adequate checks on the anarchistic tendencies of the time. Both he and Washington favored an aristocratic government. After a year in Congress he began the practice of law.

The call for the Annapolis Convention in 1786 was his opportunity. As a delegate from New York Hamilton induced the Convention in 1787 to exceed its delegated powers and summon a Federal convention. An effort was being made to secure for small manufacturers some protection from foreign competition. He prepared numerous reports on the finances and other subjects, of which that on manufacturers is one of the best known. The position of the United States in foreign affairs was largely due to Hamilton.

Although he knew that monarchy in America was impossible, he tried to attain the next best solution in an aristocratic, strongly centralized government, a representative union with devices to give weight to the influence of class and property, as had been the way of the "Mother" country. He did not succeed but his talents aided in securing the adoption of the Constitution.

When he became Secretary of the Treasury, the successes of his financial measures were remarkable. He regarded himself as the "chief official," and sometimes overstepped the limits of his office. Notwithstanding, his influence with Washington was predominant.

On domestic policies Hamilton and Jefferson disagreed. In their conflicts over Hamilton's financial measures, they organized, on the basis of varying opinions and ideals, which never ceased to conflict in American politics, the two great parties, the Federalists and the Anti-Federalists. The Anti-Federalists considered a strong central government dangerous to the liberties of the people and wanted the chief power to

be exercised by the states. The Anti-Federalists, as we have noted, eventually became the modern Democratic Party, while the Federalists became the Whigs, and then the modern Republican Party. Hamilton continued as chief advisor of Washington until Washington's death at Mount Vernon in 1799.

The leadership then was divided between John Adams and Alexander Hamilton. Adams, the former Vice President, with a great political career, had more strength than any other Federalist with the people, while Hamilton controlled practically all the leaders of lesser rank, including most of the distinguished men of the country.

In spite of his great mental and intellectual capacities, Hamilton was not a popular leader. When his passions were not aroused, and when he had self-control in times of crisis, he was far-sighted and showed excellent judgment, but his uncontrolled passions were his enemies. He was a hard fighter but opinionated, self-confident and very uncompromising in nature, as well as being indiscreet in his utterances. He lacked emotional and spiritual maturity which prevented him from being a "Great" man in the true sense of the word. Though endowed with a fine mentality he was, in reality, like an "overgrown schoolboy" in his bitterness towards others.

One of his weakest characteristics and the most destructive to himself and to others was his tendency to take violent dislikes to certain people, first in his hatred, among others, of John Adams, whom he constantly antagonized in various ways. In 1800 he wrote a bitter, personal attack on President Adams, containing much confidential cabinet information, which was intended only for private circulation, but was secured and published by Aaron Burr, long Hamilton's legal and political rival, for whom Hamilton also felt a fierce hatred and an intense desire to thwart his every ambition.

HAMILTON AND BURR

Aaron Burr, grandson of Reverend Aaron Burr of Fairfield, Connecticut, first President of Princeton College, was a "remarkable man in ancestry, achievements, unexampled misfortunes and unexampled fortitude in life's vicissitudes." A precocious child, he was given a fine education under his brother-in-law, Tappan Reeve, Chief Judge of the Supreme Court of Connecticut and the founder of Litchfield Law School. He became a very brilliant lawyer and Representative of the Senate in New York State. He was also one of the most valiant and valued soldiers in the Revolution for his heroism and his managerial and military abilities.

Leaving the army in 1779 on account of health he renewed the study of law, was admitted to the bar at Albany in 1782 and began practice of law in New York City.

Although he was somewhat short of stature, he was a handsome man of great charm, as well as physical hardiness and great strength of will.

He was a soldier without reproach, and a lawyer who always won his cases. As an officeholder he was remarkable for strict integrity, and amazing promptness and exactitude in business. As President of the Senate, with sturdy independence, he restrained the angry dissensions of partisanship, always deciding in the interests of Truth.

In 1782 Burr married, for true love, Theodosia Provost, the widow of a British army officer, and became the devoted father of a greatly beloved daughter, Theodosia. He lost his wife by an early death, but his marriage to a British subject had aroused great prejudice among many people.

With his early antipathy of Burr, Hamilton opposed his aspiration for Vice President in 1792, and had also influenced Washington to prevent his appointment as Brigadier General in 1798, at the time of the threatened war between the United States and France. Hamilton's insane jealousy led him to write disparaging remarks, questioning Burr's integrity. He bitterly attacked him in letters written for the sole purpose of blighting the prospects and reputation of Burr. With his tongue, Hamilton was even more venomous.

As national parties became more clearly defined, Burr associated himself with the (Democratic) Republicans (the Anti-Federalists). Although he was not the founder of Tammany Hall, he began the construction of the political machine on which the power of the organization was based. The affable name was that of the seventeenth-century Chief of the Delaware Indians, celebrated for his wisdom and friendliness toward the white people. Hence, as Saint Tammany, he was humorously regarded as patron saint of the United States, and the powerful political organization was founded in 1789 in New York City.

THE PRESIDENTIAL ELECTION OF 1800

The Presidential election of November 1800 was a time of great excitement as well as of bitter strife, between the Federalists and the Republicans (or Democrats). The contest showed Burr's commanding position in national affairs, causing three great factions of the Republican Party to combine against him. It was said that but for the prejudice aroused by his marriage, he would have been elected President by a large majority in the election, for he had a very large following.

Thomas Jefferson and Aaron Burr were the Republican candidates, each of whom received seventy-three electoral votes. Only sixty-five electoral votes went to John Adams, the former Vice President and the Federalist candidate. In such a case, the House of Representatives, the majority of whom were Federalists, had to decide the election. They finally voted for Jefferson, who became President, with Burr as Vice President—the candidate who received the next largest number of votes.

Of the party, Jefferson was the nominal head, the historical figurehead, but its real wise and loyal advisor or mentor was Burr, who taught Jefferson how to win and govern. All expected Burr to succeed Jefferson. That he did not was due to unscrupulous politicians, not to his own acts, or to the people.

Attempts of a powerful faction among the Federalists to secure the election of Burr failed, partly because of the opposition of Alexander Hamilton, who was not so favored in birth and descent as Burr, and partly, it seemed apparent, because Burr himself made no efforts of his own to obtain votes. It has been said that if it had not been for Burr, Jefferson would not have been elected President. As Vice President and presiding officer of the Senate, Burr showed a dignified, fair and judicial manner, recognized even by his bitterest enemies. His scrupulous impartiality in strictly partisan contests in the Senate brought censure from his own party and was partly responsible for his downfall. He maintained his own integrity in spite of others.

BURR'S LATER YEARS

The long rivalry of Hamilton and Burr at the bar and Hamilton's extremely envious efforts led to Burr's lack of success in the later New York gubernatorial campaign in 1804. Burr was unsuspicious of his rival's outrageous conduct, for they were apparently on terms of friendly rivalry, but he was depressed by his defeat and angered by Hamilton's constant criticisms. Hamilton was the aggressor all the way. If the denunciations were known to Burr, they were ignored by him until his last defeat. He had endured Hamilton's ill-will to the very last.

After taking unlimited abuse from Hamilton, he then forced a quarrel on a trivial bit of hearsay, and sent him a challenge which resulted in the famous duel at Weehawken, New Jersey, in which Hamilton was killed. At the time duels were a common method of settling differences between men. Burr had not really wanted to enter into it and at the end did not want it, but Hamilton insisted, thus losing his own life, and destroying that of Burr.

Thoughtful people and history can find the real culprit in the barbarous, bloodthirsty opinion of the day, which made such things necessary and honorable, and also in the strange personality of Hamilton.

At Hamilton's death, popular clamor rose against Burr, when, in truth, Hamilton's jealous, vindictive and emotional immaturity was the primary cause of the tragic outcome. By his own thinking and actions his punishment was meted out to him, but unfortunately caused the lifelong suffering of another also.

Popular judgment, never reliable, ignorance of the Truth and sectarian bigotry were responsible for the portrayal of Burr which was to go down through history. Adverse judgment was formed by vicious tales, for un-

enlightened human nature seems to delight in the misery and misfortunes of others, just or unjust, as they may be. The lower self hears and sees only what it wants to hear and see.

After the expiration of his term as Vice President in 1805, broken in fortune, and still mourning the loss of his wife, Burr was virtually an exile from New York, where, as in New Jersey, he had been indicted for murder, even though dueling had long been the unjust but common male means of settling arguments.

The unfortunate affair aroused the moral sentiment of the people of the northern states, and put an end to dueling in that part of the country. It made Burr an outcast because people in general were not aware of the real truth of Hamilton's constant harassment of his rival to the point of desperation.

Burr went to the southwest, his trip traditionally being viewed as a plan to separate the West from the Union. In 1807 Burr was tried for treason and acquitted, in spite of the fact that the political influence of the national administration was against him, and the government was unable to convict him even of a misdemeanor. Jefferson refused to attend the trial at Richmond, Virginia, which was presided over by Jefferson's enemy, Chief Justice John Marshall.

In conversations with friends Burr said that he had been entirely misunderstood and his motives misinterpreted as to the object he had in view. He stated that he never had any design, hostile to the United States, or any part of it, his ultimate hope being to become master of Mexico at a future time.

As it was said that Jefferson would not have become President but for Burr, it could also be said that had it not been for Jefferson, Burr would never have been tried for treason. Jefferson had aroused all the high officials against Burr.

"The United States itself was born of treason," so the charge was incompatible with the attitudes of the United States. Nearly all the "kingly crimes" against liberty which drove thousands of Europeans to America were committed because powerful rulers held that dread instrument in their hands. Jefferson himself listed charges against George III to show that the King's tyranny over the colonies had been nurtured because he knew he held over their heads the deadly charge of treason.

After being abroad for a while, Burr returned to New York to practice law. In 1812 his beloved daughter, Theodosia, married to Governor Alston of South Carolina, was lost at sea and disappeared forever, when she set out on a ship with her small son to visit her lonely and unhappy father. Many years later a portrait, done in oil on mahogany, was found in the home of an old woman in the coast at Nag's Head, and identified as the likeness of Theodosia.

Although passing through so many sad and heartbreaking tribulations, Aaron Burr, true to his ancestry of endurance and strength of

character, retained a steady serenity of spirit, remarkable presence of mind, and an innate personal charm, which had won him many friends, to whom he was always true. At times of pleasant conversations he had a subdued smile, a trace of his former winning smile. He was no boaster, or slanderer, and would have no word of censure for his vicious antagonist, Hamilton, whose "sins of the spirit" were the true cause of the tragedy of both of their lives. Hamilton's lower self was his own enemy, for hatred is a heavy burden to bear, and violates the spiritual law. It brings only sorrow to the hater.

Burr's personal tragedies, together with his political disappointments, in large part due to the human weaknesses of others, greatly affected the remainder of his life. Like others of the "great men" of his time he indulged in immorality, fathering illegitimate children. One son, Martin Van Buren, was, in 1837, to become the eighth President of the United States.

In spite of his human imperfections, "Aaron Burr was one of the greatest men America ever produced" because of his steadfastness through tragedy, unjust ignominy and failures not of his own making. He retained his integrity through his many trials, dying of a stroke at the age of eighty-one.

OTHER IMPORTANT MEN

Vanderlyn, the famous portrait and landscape painter, born in Kingston on the Hudson in 1775, was a protégé of Aaron Burr. Burr arranged for him to study under the veteran portraitist Gilbert Stuart. The young artist established a studio in New York City, where he painted a portrait of Theodosia Burr at thirteen years of age, as well as one of George Washington.

With letters of introduction from Burr, Vanderlyn went to France in 1796 and exhibited at the Salon of 1800. After returning to the United States, he went again to Europe in 1803, sharing living quarters in Rome with Washington Allston, another painter. During this period he befriended Burr, his former patron, when Burr escaped to Europe to avoid his numerous embarrassments in America.

After his return to America, Vanderlyn found little market for his fine historical paintings. Some of them hung in the City Hall, New York, the Senate House in Kingston, one, *The Landing of Columbus* in the Capitol at Washington, one in the Pennsylvania Academy of Fine Arts, and one in the Wadsworth Athenaeum in Hartford, Connecticut.

The fine painter died penniless in Kingston, with no marker over his grave and forgotten for years.

Meanwhile, in the last decade of the eighteenth century, Eli Whitney, a Yale graduate, reared in Massachusetts, had first taught school in Connecticut and then in Georgia, where he invented the cotton gin. His

invention greatly influenced manufacturing and commerce and increased the wealth of both the North and the South, resulting also in the tragic and unjust expansion of slave labor, another scar on the new nation.

With Independence some New Englanders turned to the pineries as their richest resource, building an industry that was to make many a fortune, acquired, however, by ruthless exploitation of the natural resources. A concentrated industry with mass production, mass marketing and correspondingly cheap rates to consumers was in the process of development. They continued to evolve new methods and higher efficiency, including efficiency in lobbying and obstructing all efforts of conservationists.

Descendants of some of the early New England settlers felt the lure of "the lands of the setting sun," others of the Indian's "Mountains of the Skies," Ontiora, which rose beyond the "Great River," the mighty and majestic Hudson.

Among the pioneers from Connecticut who longed to venture into the Highlands was Ebenezer Foote, of Wethersfield, a descendant of the son of Nathaniel Foote. A Major in General Washington's Army, he had been given a grant of land along the upper Delaware River. A descendant of *Elizabeth Foote, Nathaniel's* daughter, who had married *Josiah Churchill,* was *Stephen Churchill,* one of the earliest pioneers. *Pierce* and *Abigail* (Burr) *Mitchell* began to think of leaving Southbury, and *Gad Pease,* a descendant of the Enfield Peases, yearned to go to the storied mountains.

From Massachusetts, *Edward Chase* and his wife, *Abigail,* (Strange-Paine) decided to fare forth to seek happiness in the alluring land of mountains and streams—a veritable "Land of Promise."

> Happy is the man that findeth *wisdom,*
> And the man that getteth *understanding,*
> For the gaining of it is better than the gaining of silver,
> And the profit thereof of fine gold.
> SHE is more precious than rubies,
> And none of the things thou canst desire
> are to be compared unto HER.
> Length of days is in HER right hand;
> In HER left hand are riches and honors.
> HER ways are ways of pleasantness,
> And all HER paths are peace.
> SHE is a tree of life to them that hold upon HER;
> And happy is everyone that retaineth HER.
> Jehovah by *Wisdom* founded the earth;
> By *Understanding* He established the Heavens.
>
> PROVERBS 3:3, 18, 19

Part V

Utsayantha—"Hills of the Living Springs"

LVIII

Early Years

AS FAR BACK as 1615 Dutch explorers left Fort Orange (Albany) and penetrated into the wilderness of what is (now) Schoharie and Delaware Counties, leaving crude maps. The early Dutch had also changed the lovely-sounding name of the mountainland, Ontiora, to the harsh-sounding name "The Kaatskill Mountains." They did so because near the streams, which to them were "kills," they heard the weird, cat-like cries of the panthers and lynx which abounded in the dense woods.

Throughout the eighteenth century the Dutch and English continued the practice of acquiring land, cheaply and unfairly, from the tribes, as had been done in the Hudson Valley. The lands, subject to Patents, were given by the despotic rulers across the sea to a few people who became the Proprietors of the Patents. Leasing, but never selling the land to others, some of the selfish settlers became the very wealthy families of the Hudson Valley and New York.

In 1707 Johannes Hardenburgh, having secured a deed from the Esopus Indians, was granted a Patent to lands west of the Hudson River, while Robert Livingston as agent for the Hardenburgh Patent bought land north of the river. Holders of Patents were other members of the Livingston family; Morgan Lewis, Governor of the state; William Franklin, last colonial Governor of New Jersey; his father, Benjamin Franklin, and son, William Temple Franklin. Another was Henry White, one of New York City's most prominent merchants.

Portions of the Delaware County-to-be and its county seat lay in different political subdivisions of the state, the list consisting of six counties. Before the war the mountainland about the head waters of the Coquago (West Branch of the Delaware River) was an almost uninhabited "land of hills and bubbling rills" with dim trails winding through forest and glade. The Wappinger tribes of the Hudson Valley had a few little settlements up in the hills, the largest being a great fishing place—*Pakatakan,* meaning "place where the streams come together" (near what is now Margaretville). Others were along the Ouleout (Indian

oleout) reached by the indistinct Patawa Trail. Alarmed by Indian and British raids, George Washington sent soldiers to traverse the beautiful miles of rolling green river valleys of the Coquago, broken only by ribbons of shimmering waters. They camped at various places, including the area near the twin falls, "Wautauga Falls" of the Indians, which would some day be the beauty spot of the "waiting valley."

In 1768 250,000 acres of land were purchased by John Harper, his brothers and his son, Colonel John Harper, who started a little settlement which they called Harpersfield.

By a treaty boundary lines were fixed and Harper's lands came within the jurisdiction of the Province, so that in 1770 he received a Patent for 150,000 acres. Another, the Franklin Patent, included land a little farther down the river.

Although several Patents granted included township rights, no town was established until the actual formation of the town of Harpersfield April 11, 1787. The town included all the land in the Harper Indian Purchase as well as that in other purchases. In 1788 all land in New York State was placed in townships for the first time.

Part of the Hardenburgh Patent was to become the future Delaware County, a large part of which, with a lake nestled in the hills, was to become the beautiful private property of the Livingston family, and their descendants.

CHURCHILL PIONEERS

About 1762 little groups of people of Dutch descent had ventured into the mountainland, Ontiora, from Kingston, while a few Scottish, Irish and German pioneers went in various directions. There were numerous Indian trails, some more distinct than others. After the Revolution most of the settlers began to be English people, who came from New England.

In 1765 *Giles Churchill* with his family had left Wethersfield to try to settle at the fork, where the two branches of the Delaware River came together at Point Mountain. Hostile Indians made trouble, and, warned by an Indian, whom they had befriended, *Giles* and his family had decided to return to Connecticut. The two oldest children were Elijah, ten, and *Stephen,* seven years old. The mother (name not found) with two or three other children rode on their one horse, carrying the meager supply of food. Elijah and *Stephen* trudged through the woods with their father, driving their one cow. From a hillock they could see that the Indians had set their cabin afire. Wearily, but safely they reached Wethersfield, where the children matured and *Giles* served in the Revolution.

While *Giles* was on the frontier, his brother, Charles, had been a leading citizen, holding numerous public offices, and becoming Captain of a company. He had served his country in many unselfish endeavors,

and was untiring in his efforts to raise men for the army and in procuring food and clothing for them and their families. At times he entertained his company at his fine home on the Wethersfield Green. On those occasions five great baking ovens were kept going at once to provide food for the soldiers.

In 1780, twenty-five-year-old *Stephen Churchill,* a fourth generation descendant of *Elizabeth Foote* and *Josiah Churchill,* married *Esther Lloyd,* a fine young lady of Welsh descent. They eventually became the parents of ten children, three or four of whom were born in Wethersfield. They were the first descendants among the seven lines of families who had arrived in America at about the same time in the 1630s to hear the clarion call of the mountainland. Descendants of each of the other six family lines who helped settle New England were among the earliest pioneers who dreamed of "planting a garden" among the fertile, well-watered "hills of the living springs"—the Catskill Mountains.

The River God

I am this fountain's God. Below,
My waters to a river grow,
And 'twixt two banks with osiers set,
That only prosper in the wet,
Through the meadows do they glide,
Wheeling still on every side.
Sometimes winding round about,
To find the evenest channel out.
And to make thee understand
How I can my waves command,
They shall bubble whilst I sing
Sweeter than the silver string.
Do not fear to put thy feet
Naked in the river sweet,
Think not leech or newt or toad
Will bite thy foot when thou hast trod,
Nor let the waters rising high
As thou wad'st in, make thee cry
And sob—but ever live with me
And not a wave shall trouble thee.

JOHN FLETCHER

The little Churchill family, with *Phoebe* only six years old, was joined by other hardy and steadfast New Englanders as they wended their way to the "Great River." Reaching it, they could see in the distance the mystical blue "Mountains of the Skies" in all their glory.

On the river colorful Dutch sloops were the early means of transporting passengers and goods. They formed a link between centers of commerce and the developing interior, scarcely known to the white people, except through the tales told by the red men and the very first explorers and trappers.

An Isaac Van Loan (formerly Van Loon) in 1791 became the owner of a sloop, the *Delaware,* which often carried furs to New York, where they were sold to a John Jacob Astor, who had come to New York a penniless immigrant and was fast becoming a millionaire in the ruthless fur trade, carried on extensively by some of the newcomers to the land of the red race.

The sloops were Dutch *sloeps.* The word *dec* meant roof, this becoming the roof of the ship, or *deck* in English. Ornate carvings often decorated the stems of the early ships, and many nautical terms were borrowed from the Dutch language. Often place-names, with the suffix *kill* ("small stream"), like Peekskill, were left by the Dutch. Peekskill was named for a tavernkeeper and fur trader, Jan Peeck, who about 1650 had established a trading post at that location.

Distinctive landmarks along the wide and lordly river were the large manor houses of the Van Cortlandts, the Schuylers, the Van Rensselaers and other families, "now aristocratic" mainly because of their accumulation of wealth, with little thought given to their moral integrity. The manors were worked by Negro slaves, and there were some slaves in New York as well. Some of them became skilled sailors of the sloops, the sailing of which did require considerable skill. The Revolution had brought river commerce to a standstill, but its end freed the colonial merchants from English trading restrictions. New trade routes were soon sought and new markets opened. Upriver landowners were proud to provide gaily painted sloops for their families' travels, while sloops ran sporadically from village to village, collecting passengers whenever possible.

After the pioneers crossed the river they followed the hazardous Patawa Indian trail into the mountain wilderness, with its abundance of wonderful white pine trees and numerous other kinds of beautiful trees, and its many clear and sparkling streams rushing down the mountainsides.

It was a rough arduous journey along the narrow trail, plodding along mile after mile through the days and making camp in sheltered places at sundown.

The mountainland, long the favorite hunting grounds of the River Indians, welcomed the strangers with blossom and birdsong. The deep silence was broken only by the melodious woodland sounds of the birds and the wild brooklets, "whose laugh will long outlive the sighs of men."

At last the little group came to the tiny hamlet, started by John

Harper and his son, Colonel John Harper, with friends from Cherry Valley to the north and called Harpersfield.

It was the custom for early settlers to offer newcomers the use of the best cabin, until a "bee," in which all helped to build another cabin, could take place. Soon *Stephen* and *Esther* had their own cabin and farm, not far from Mount Utsayantha, on which were the long-revered "living springs," the sources of the east and west branches of the river, which later mingled their waters and flowed into the sea—the long Delaware River. There was also a large cave just off the "Devils Slide" of the mountain, 3,365 feet above sea level.

During the years of their marriage Stephen and Esther became the parents of nine children: Mary, *Phoebe* (1784), Esther, Samuel, Stephen, Elijah (1797), Joseph, Melinda and Giles. After a few years a settlement, called Stamford, was made at the foot of the towering mountainpeak, where in years to come Churchills were to become prominent and useful members of the Community.

A few years before Stephen Churchill's family wended its way to Harpersfield, John More married Betty Taylor in Morayshire, Scotland, and in 1773 they emigrated to America with two children and a dream of making a home in the "famous" mountainland. They are said to be the first settlers of the future Delaware County. They cleared land at the base of the eastern slopes of Mount Utsayantha, where the East Branch of the "long river" rose. Because of Indian attacks, they were forced to leave but returned in 1786 to start anew where several trails met.

John built the first tavern, the More Tavern, for trappers, traders and settlers. It was used as well by those who wished to worship God.

As John and Betty had several children the settlement came to be called Moresville and most of Roxbury's residents trace their ancestry to them. John built the first frame home, a hotel larger and better than the original one. One of their sons, Edward, built a house of stone facing the river—on which his father carved E.M. 1829——on a stone set just above the front door.

"THE GREAT ROAD"

As the lines of stout-hearted pioneers kept going over the trails, they became more distinct and more like roads as some people were migrating even farther west. At first streams were forded, then trees were felled to make crude bridges, until at length the Hudson River and Susquehanna River valleys were linked.

General Joshua Whitney made the first journey in a wheeled carriage through the mountains from Catskill to a point miles distant, where Nathaniel Wattles started a settlement on the Susquehanna (*Suchahama,*

Indian for "water"). He called it Wattles Ferry because he constructed a ferry across the swift waters for the convenience of westward-bound travelers. It was a boat, propelled by two horses, one on each side of the river facing in opposite directions, so that it could be pulled both ways.

Whitney went farther down the river, where he founded a settlement called Whitney Point, on the long Susquehanna River, whose source was a spring-fed lake, called Otesaga (now Cooperstown).

What had been the crude trail from Catskill soon became a somewhat better road for wagons. In June 1791 a certificate was signed, disclosing that the "Catskill Turnpike" from the Hudson River to the Susquehanna River at Wattles Ferry (later Unadilla) had been amended so that loaded carts drawn by teams of oxen could pass and repass the whole distance with ease. The "Great Road" to the West was marked with crudely-cut milestones of red sandstone with the distance of each one from Catskill cut in the stone. At intervals there were little wooden tollgates and tollhouses, where the people who collected tolls lived.

The "Great Turnpike" passed through Stamford, New York, the settlement in the shadow of Mount Utsayantha, which before long became a "bustling center." There the bright, heavily-laden coaches changed horses on their journeys east and west, and the bugles resounded through hill and dale. It was not unusual to see six or eight clumsy-looking coaches with their great strong horses at the Stamford Tavern at a time.

At intervals also a mailman rode through on horseback heralding his approach by a loud horn.

By 1830 a line of coaches for passengers and mail was established between Liberty and Delhi. About 1831 another turnpike was constructed from Franklin to Oneonta. The Delhi road met it just before it went over the mountain to Oneonta. The road was laid through a wilderness where no road of any kind had previously been made. It was necessary to cut through two miles of timberland.

At the top of the mountain, overlooking the Oneonta settlement was a tollgate where the tollkeepers lived rent-free. Travelers were halted to pay tolls for the privilege of using the road as well as its upkeep. The road wound down through a densely wooded area of Swart Hill, in the shape of a figure *S,* making it less steep to go up and down.

Numerous families from New England as well as some from faraway Scotland began to pass over the highways in covered oxdrawn wagons, loaded with household goods. During the day, the families alternately walked and rode, carrying at the back of the carts kettles of fuel for starting campfires. Harpersfield had become a settlement of some "standing" with a few comfortable dwellings and a church with a steeple.

Many species of wild animals abounded, as well as timid deer and small forest creatures. In the migrating seasons great flocks of now-extinct wild pigeons, graceful, sleek and handsome, with blue-gray backs and breasts of robin-red, darkened the skies as they flew over the primeval

paradise and were shot down by the thousands. They were called Passenger Pigeons, and at times their formations were half a mile wide and took two or three hours to pass over one spot. It was a wild and glorious country!

MITCHELL (BURR) PIONEERS

Among the pioneers to continue a little farther along the "Turnpike" were *Pierce* (Pearce) and *Abigail Burr Mitchell* and their family. In time it consisted of ten children: Eliza, Selina, Burr, Harriet, Ransom, Hudson, Elizabeth, Marshal, Pierce and *Sarah* (1834-1914).

They left the Turnpike near what is now Kortright, following a little-traveled pathway along a gently-flowing brook. It wound its way through a delightful valley between green hills and joined the Coquago about twenty miles from its source. The brook and future road came later to be called Elk Creek, because it was where the elk and deer for centuries had flocked in great numbers to the natural salt lick, near the river.

Pierce (Pearce) and Abigail (Nabby) decided that the valley was an idyllic spot for their home, which they began to build.

PIONEER *GAD PEASE*

From Kortright the Turnpike began to go over higher and higher ground. Young *Gad Pease,* who left Enfield for the "land of hills and bubbling rills," continued to a broad high plateau, from which could be seen, rolling away in the distance, like great waves of a green ocean, mountain after mountain, all covered with magnificent growths of white pines and other trees.

The inspiring hilltop with its unusual view was called Meredith Square from the Welsh word *Meredydd,* and a sizable settlement was expected to be "planted" there. Some pioneers remained, while others went on. From the high point another rushing stream made its way down to the main river, creating the two sets of waterfalls, Wautauga, and a lovely shady glen as the waters fell over high rocks a short distance apart, just before joining the river.

Gad Pease left the Turnpike just beyond the plateau, coming upon a small, gem-like lake, the Indian Maratanza. Around the hilltop lake with its rocks, its singing pines, brightened with silvery birches, had lived a few of the happy, nature-loving red people, who had told a strange legend about the lake. So many legends were woven by the imaginations of people about so many of the ancient beauty spots that it is hard to tell fact from fancy.

Gad followed a lively winding brook with another small but charming waterfall, which flowed downward for about four miles to meet the Coquago (Delaware) River at what was some day to be in the lower part

of the village of Delhi. The brook was later called Steele's Brook. Gad decided to make his home on a high piece of ground near the brook and not far from the little lake, which was soon to be renamed "Spring Lake."

CHASE AND PEAKE FAMILIES

In 1791 young *Walter Chase* (Chace) with his wife, Barbara (Brown), and his father and mother, *Edward* and *Abigail* (Strange-Paine) *Chase,* bade farewell to their dear Assonet, with its beloved Rock, and set out for almost the same area by another trail. They followed the Delaware River from the fork, where the east and west branches meet, taking the West Branch, the Coquago. They descended into the lovely river valley about twenty-five miles below Stamford, over a mountain, which would later be called Colchester Mountain.

They found a pleasing spot, which was to become Hamden, and Walter first secured employment with Benajah McCall, making shingles.

In 1795 Oliver Peake, a man of Dutch descent arrived from Schenectady, and settled near the foot of the brook which still bears his name, Peake's Brook. A son, Roswell, married Jane Mason and owned a farm which was later to be the J. B. Foote farm. He built one of the first sawmills in the area, and soon almost every brook seemed to have a sawmill. *Walter Chase* was later employed by him, before long acquiring a fine farm and inn as well, in what was to become the James Shaw farm. There Walter carried on his family's tradition, the settlers congregating at the inn for social activities, as had been the custom in New England.

There were a few settlers scattered among the surrounding hills and at the hilltop Meredith. Until 1794 or 1795 there were only a few settlers in the narrow valley, which nestled snugly between the hills, the "waiting valley," soon to be Delhi and later to be given the title "Garden Spot of the Catskills."

George Fisher was the first white man to build his cabin there, near the foot of the round-topped mountain rising from the river's shore. It was about twenty miles down the river from Stamford. Fisher was a Hessian soldier who had fought on the side of England in the war, but had escaped and in 1780 had made his way to the "land of his heart's desire," from stories he had heard during the war. Perhaps he had even seen the valley during the war, as some Revolutionary soldiers are known to have traversed the area.

GIDEON FRISBIE—ELK CREEK

At first there was little need for taverns, but other eager settlers came to the favored, hill-bordered river valley with its lovely maple trees. One was Gideon Frisbie from Connecticut, who, aware of the natural advan-

tages, chose to settle on the meadow where Elk Creek joined the Coquago (Delaware) River. It was also near the Wautauga Falls, beauty spot of the area. There was a freshwater supply, a source of water transportation and power for operating mills. He began the gradual purchase of surrounding lands, later selling some parcels to his sons and neighbors, thus acquiring considerable wealth.

At first, because of the dense woods, the pioneers did not know that there were others near them, until they saw chips made by axes floating downstream near their own little clearings. From then on the forests were no longer an obstacle but a treasure trove.

Frisbie's land, being the farthest point up the river for successfully floating logs downstream, became the shipping point for all the settlers who were above and near him. Lumber was hauled by oxen for miles over hill and dale to be rafted down to far-off Philadelphia for building purposes. Some of the trees, especially the white pines, were plentiful and grew tall and straight, so that they were used as ship masts and spars.

Frisbie first built a cabin of logs for his home, which was used a little later as the first "tavern to entertain man and beast," a haven for those who kept coming into the mountainland. Another turnpike was constructed from Kingston to the confluence of the Little Delaware and the Delaware rivers.

DELAWARE COUNTY

In 1794 the county of Delaware was planned by a group of men, including Ebenezer Foote, born in Wethersfield in 1754, a descendant of Nathaniel Foote's son, Nathaniel, brother of Elizabeth Foote Churchill. He was the brother also of Eli Foote, whose *daughter Roxanna* married Lyman Beecher and became the mother of Henry Ward Beecher and Mrs. Harriet Beecher Stowe. During the Revolution, Foote had run away from home to join the Colonial Army because his family was inclined to remain loyal to England. He fought first at Bunker Hill, attracting the attention of General Washington until he became a Major and a member of Washington's staff. He was captured, imprisoned on a British ship at New York, but escaped on a bitter winter night by swimming to the New Jersey shore. For his military services he was given a grant of land along the Coquago River, about twenty-five miles from the valley at Stamford, where Elizabeth (Foote) Churchill's descendants had settled.

After the war Ebenezer was a lawyer in Newburgh-on-the-Hudson, serving in the State Legislature from that district, when Delaware County was formed, so that he had much to do with its formation. He decided that he would see and inspect the property which he had received. Three years passed before the Legislature enacted the necessary measure to establish the county.

The inhabitants numbered only a few hundred people, and along the river there were three areas of activity, each one hoping to be the center of the envisioned village, the county seat. One center was the wide valley which included the foot of Elk Creek and Fall Mills, where Gideon Frisbie lived, and where the Wautauga Falls poured its waters into the river. The second was a small settlement at the foot of the round-topped mountain, while the third was a bit farther down where the later "Little Delaware" merged with the main stream, that area being called the "Flats." There, there were a lumber mill, a tannery and a gristmill for grinding grain. These were the three possible sites for the location of the county seat, as they were in the approximate center of the limits established. The seat was to be erected within a distance of two miles from the confluence of the streams.

The middle site, at the foot of Round Top, was decided upon, and land along the river road was given for the "purpose of building a Court House and gaol thereon and for a public square and public parade."

The first court was held at Elk Creek in the home of Gideon Frisbie, who was the first Judge of the Court of Common Pleas. In 1797 the county of Delaware was finally organized, with Elenezer Foote appointed the first County Clerk. Erastus Root, a Brigadier General in the Revolution, and author of a book, *Root's Arithmetic,* was one of several newcomers, who included capable and energetic young lawyers. He and Foote were sent to the Legislature, where they were active in enacting the necessary measure for the incorporation of the county in 1798. The first meeting of the Supervisors was held in Gideon Frisbie's home, and the meetings held there until the county buildings were erected. Early courts and public trials took place there for years. By 1805 eight post offices, five of them located along the Catskill Turnpike, had been established.

Before 1829 Nathaniel Burr, surveyor, made interesting maps of the counties of Delaware and Schoharie. Schoharie was a corruption of the Indian word *to-wos-sho-her*, meaning "driftwood," because of its collection at the point where the little Schoharie flowed into the main stream. For his work Burr became the most prominent Delaware County Surveyor.

In 1799 Thomas Fitch began medical practice at East Delhi. Dr. Joseph Brett, having studied at Yale University, first practiced medicine at Assonet, Massachusetts, where the Chase family had lived, then served on a ship during the war after which he went to the new county and was influential in helping to secure the establishment of it. He was appointed by John Jay, Chief Justice of the Supreme Court of the United States, to be a Judge in the new county.

Gradually part of the "River Road," the original Indian trail from Harpersfield, became the mile-long Main Street of Delhi, on each side of which dwellings were constructed at intervals. The Village Square was located opposite the circular mountain "Round Top," on which one lone

pine resembling an Indian chief from certain points rose like a sentinel above all the other trees. At the upper part of the settlement was a fairly large swamp, which later came to be used for supplying ice to the inhabitants. Huge squares of ice were stored in icehouses for summer use. At the lower end of Main Street was a large hollowed-out log watering-trough of cool spring water for the benefit of all wayfarers, both man and beast.

During the first quarter of the nineteenth century, a large New England type L-shaped house was built on upper Main Street, not far from the river. A few years later, next to it a short street, Bridge Street, was opened and a covered bridge built over the swiftly flowing tree-bordered river. It was to be a house of many memories to various families.

A compromise was finally made and the settlement, called "the Village of the Lawyers," was chosen to be the county seat, the "Village of the Court House." It was at the approximate center of the county, and the only settlement to contain land on both sides of the West Branch of the river. Because of the great prevalence of maple trees, "Mapleton" was considered an appropriate name for the village. Some of Foote's friends who called him "The Great Mogul" suggested that Delhi (pronounced *Delhigh*) would be a unique and suitable name, because Delhi (pronounced *Deli*), India, was the seat of the "Great Moguls," the conquerors of India. Strongly disapproving of that name, Root is said to have shouted: "Delhi—Hell-hi, better call it Foote-hi." However, *Delhi* was the name given to the "budding" village.

Root became one of the village's most distinguished citizens, a future member of Congress for four different terms, as well as becoming a State Senator. On the day that the site for the court House and other public buildings was obtained, he purchased land opposite the Village Square and extending down to the river. In 1801 he became Post Master, the post office being located in a small store opposite the Square, and a weekly mail route was established to Catskill. In 1805 one was established between Kingston and villages beyond Delhi, passing through on Thursdays.

Another prominent lawyer, tall and dignified Samuel Sherwood of New York City, arrived in the village in 1799 and decided to build a home near the "Flats," where the streams merged. Near the curving river he soon started to build a gracious home with six fireplaces, which he called "Woodland House." It was at the base of a mountain which was later to be named Sherwood Mountain. Sherwood's principal practice was in New York, but in the summer and sometimes later he was engaged in the trials of some important cases in the earliest Court House.

At "Woodland House" numerous national and political figures and fashionable Hudson River Valley "aristocrats," by reason of wealth, were entertained. Among them were Sherwood's associate in the Congress, Senator Henry Clay, "The Great Peacemaker" or "The Great

Compromiser" and Senator John C. Calhoun, who thought that slavery was good for both the Negro and his owner, though his chief political opponent, Daniel Webster, said, "His Nature was as great as it was pure."

Colonel Robert Parker, his associate, was impressive rather as a military man than as a lawyer, especially in his full-dress uniform. Sherwood was in Washington when the British burned the capital. Samuel Sherwood, Amasa Parker and Philip Gebhard all had law offices just outside the village.

In 1808 Charles Hathaway, in all probability from Assonet, as the Chase and Hathaway families were prominent there, arrived in Delhi. He became the law partner of Charles Foote, second son of Ebenezer Foote, serving later as County Judge and Surrogate, as well as being a fine architect.

Probably one of the leading lawyers in the early days was Samuel Gordon, a forceful speaker and former member of Congress. He built the large red house that stands opposite the Square after a duplicate of it had been burned in a suspicious fire. His son George became a law partner of William Youmans, who was later to be the owner of the large house. Another of Youmans's associates was William, the son of Jesse Palmer, at one time also a County Judge. William Gleason was also one of the prominent lawyers of the early years.

A young man, Henry Leavenworth, came to Delhi in 1805, entered the office of Erastus Root to continue the study of law, and was admitted to the bar in 1808. He was to become a distinguished soldier and general in 1812, serving his country until his death in the West. In an issue of *Military and Naval Magazine of the United States* it was written of him:

"The General takes rank with Lewis and Clark, Cass Long, Zebulon Pike, Ogden and all the noble array of American pioneers, who boldly entered the wilderness armed with courage, justice and wisdom and honor and have prepared the way for the prosperous millions now around us. All honor to their memories."

EBENEZER FOOTE

When Ebenezer Foote decided to make his home in Delhi, he began about the year 1797 the erection of the lovely home, called Arbor Hill. The construction of it took several years, and today it is still a beautiful house.

At first he built a one and a half-story colonial house with five rooms and a columned piazza on three sides, high on the bank of the river. It was a low, rambling structure which was added to from time to time. Seven fireplaces with splendidly wrought mantels were enclosed with cherry paneling. The workmen were fine craftsmen and worked well. On entering the front door into a large hall one is impressed by the "Grand

Staircase" of cherry wood. A secret spiral stairway led to an underground passage to the river, as a means of escape in times of peril.

The opening of the fireplace in the old kitchen, now used as a living room, is five feet high and six feet across with a Dutch oven at one side.

When completed in 1804 the mansion contained fourteen rooms and 625 windowpanes, the glass and brick being transported up through the mountains from Kingston by ox-carts. It was the scene of many gay social affairs, for Ebenezer moved in a circle composed of the intellectual and political "giants" of the day. Among them were the members of the old Hudson River families—the Van Rensselaers; the Livingstons; De Witt Clinton, the promoter of the Erie Canal; John Jay, Chief Justice of the Supreme Court; and John Quincy Adams, then Secretary of State, as well as Aaron Burr, Martin Van Buren and General Schuyler. Foote's daughter was said to be a refined delicate lady and a kind, gentle woman, always attentive to everyone but never condescending.

In 1806 the Delaware County Medical Society was formed at the Court House. In the same year Erastus Root was married to a young lady from Walton, a settlement down the river a bit. From a hilltop near Walton there was to come the towering white pine tree to be the main mast of the famous *Old Ironsides,* the United States frigate to be used in the War of 1812.

Old Ironsides was the U.S. ship *Constitution,* in which Captain Isaac Hull, son of General Hull, was to win a great victory over the British in 1812. The *London Times* said: "Never before in the history of the world did an English frigate haul down the colors to an American." Captain Hull brought his prisoners to Boston. The *Constitution,* hardly damaged, was hailed with loud cheers and called *Old Ironsides.* Hull and his brave officers were feasted in Faneuil Hall. Congress voted him a gold medal for the victory and gave his men fifty thousand dollars in prize money.

In 1806 Root also erected a beautiful home in Federal architecture—on his choice lot facing the Square. His large wooded grounds extended to the river's edge, beyond which rose densely forested Round Top, so dear to the hearts of the people throughout the years.

In later years the house was to become the charming home of Dr. Horatio Nelson Buckley, a prominent and highly esteemed physician, whose daughter, Mary, married Stephen Forman Adee and inherited the lovely home. They were the parents of two daughters, Frances (later Mrs. Charles Mitchell) and Cynthia (deceased), and a son, Horatio, all of whom grew to adulthood in this very attractive environment.

An air of pride and class distinction pervaded the beautiful valley, for the leaders in the village were "men of affairs," and of means—businessmen, able lawyers and Judges, and the village, it was said, had the first bar in the state outside of New York City. They wanted a true aristocracy, so the daughters were sent away to a "superior" school in

Catskill, where ease of manners and quiet deportment were taught. In the beginning, Delhi was not a church-minded village, but was renowned for the high caliber and hospitality of its residents, as well as for its culture and "country charm." In a short time it became an aristocratic social center, not only in the summers but in the winters as well, but with little thought about spiritual matters.

Up the river from Delhi, at Elk Creek, Gideon Frisbie replaced his original loghouse with a lovely wooden home. It was Federal in architecture, and all of the materials were produced on his own property, while the beams, laths and window frames were all made by hand. During the early 1800s a fifteen-star and fifteen-stripe American flag was flown in front of his home.

SCOTTISH SETTLERS

The highland country attracted more and more "healsome" (wholesome) Scottish people with the "heathery brogue" still fresh on their lips, for its beauties "ca'd to min" (called to mind) their "ain countrie" it being like a "bit a bonnie Scotland itsel'," with shady glens, "shaws" (wooded dells), dingles and "babblin' burnies" (brooks).

They were an honest, hardy people, possessed of physical, mental and moral strength. Settling on "mailins" or (farms) in the hills or in the cloves between the hills near the "Flats," the Scottish farmers kept their flocks of sheep as in the "auld countrie," raising wool and flax. The Scottish dialect was often heard in the early days when they came into the village. At the confluence of the two streams a bridge crossed to the Sherwood mansion, later always called Sherwood's Bridge.

As the two streams united in the intervale, so the two main racial elements combined, living and working together harmoniously. The Scottish people brought their church and school ideals and love of political and religious freedom with them, contributing as much or more to the solid growth and prosperity of the blossoming mountain village as the other settlers.

Among the Scottish newcomers in 1800 were two young Stoddart brothers, William (fifteen) and James (in his twenties). They came from Galashiels on the picturesque River Tweed, which flowed through the Eilden Hills. It was not far from Edinburgh, formerly the fortress of Edwin, the Northumbrian King—a great castle built on a towering commanding rock, overlooking the environs. It was also very near the home of Sir Walter Scott, whose staunch friend, Sir John Stoddart, was Governor of Malta. Scott was called "The Minstrel of the North," or "The Wizard of the North."

Sir Walter Scott, born in Edinburgh in 1771, was the son of a lawyer, and his birth esteemed "gentle." He may have derived from his pastoral

ancestry a hereditary bias towards observation of nature and enjoyment of open-air life, for as a child he spent some time at his grandfather's farm, Shady-knowe (knoll). There he gained his robust strength of constitution, which carried him through his exhausting labors. His father was conspicuous for methodical and thorough industry. His mother, a daughter of a medical professor, was a woman of imagination and culture. Scott inherited the best qualities of one and acquired the best qualities of the other.

Among Scott's close friends were Wordsworth, Coleridge and Southey, as well as Sir John Stoddart of Galashiels and Edinburgh, who became the Governor of Malta, largest of the Maltese Islands. There, mighty fortifications and harbor works, "The Grand Harbor," helped to make it an ideal location for a trading center of the Mediterranean Sea.

Scott engaged all of his friends in the hunt for Border Ballads and Legends. At the time he was preparing a collection of the "Minstrelsy of the Scottish Border," the ballad of the hobgoblin named Gilpin Horner grew in his imagination until he had a framework. Chance then furnished him with a hint for a novel scheme of verse.

Sir John had met Coleridge in Malta and had carried home in his memory enough of the unfinished poem "Christabel" to convey to Scott that its metre was the very metre of which he had been in search. Scott introduced still greater variety into the four-beat couplet, but it was to "Christabel" and his friend Sir John that he owed the suggestion, as one line was borrowed whole and many imitated rhythms testify.

I am not sure of the relationship of Sir John to William and James, as I have not had a chance to trace it. In 1800 the two young men had their hearts set on going to the "highlands" near the Hudson.

The brothers and other friends settled upon the mountain above the "Flats," which in time came to be called Scotch Mountain. The Stoddarts made their first home in a hollow on the mountain which came to be called "Stoddart Hollow." Dingle Hill was also on Scotch Mountain.

At that time the village and its environs began to grow and to prosper. Narrow side roads bordered by stone walls, were made with hard work from the stones from the cleared fields. The roads were shaded by maple trees and ran over the hills and through the valleys into the village from all directions. The roads were muddy in wet weather and dusty in dry weather, with deep snow during the hard winters. Almost every farm that had a good spring had the water piped into the house and barn. Bubbling roadside springs were numerous so that long wooden water troughs, to hold water, were built of hollowed out logs wherever a spring was found. At the watering troughs the oxen and horses as well as their drivers could be refreshed with cool, clear water, which flowed from the springs fast and full.

The hard life of the pioneers was highlighted by "bees" of all kind,

to help each other, as had been a New England custom. There were chopping and logging bees, husking bees, quilting bees, as well as barn and house raisings and later church raisings.

By 1818 heavy lumbering stagecoaches were placed on the route to Catskill, and two years later there were others, on the route to Kingston.

Another wealthy New York family, the Edwin H. Sheldons, came to the village. They with the Foote and Sherwood families were instrumental in forming an Episcopal Congregation in 1819.

DELAWARE ACADEMY

Quoting from one of the Delhi papers of 1914, "Miss Hazel Hoy of Bovina [pretty, dark-haired, sweet and quiet—G.S.L.], Valedictorian of the Class of 1914, the last class to be graduated from the 'dear old Academy building,' told its early history in her commencement Valedictory." Gertrude Stoddart, also a member of that class, was class historian, never giving a thought to writing a complex history in the later years of her life. Again, quoting from the Delhi paper, Hazel wrote: "February 2, 1820, before the invention of the sewing, mowing, reaping and threshing machines, before railroads were in this country; when it cost from six to twenty-five cents to send a letter to different parts of the country, when the telegraph and telephone had not yet been heard of, when Delhi had not a single church, the Board of Regents incorporated Delaware Academy." By an act of legislation the private Academy was chartered in 1819, because of the struggle for knowledge and culture, which inspired the people of the village.

The moving spirit of the project was Erastus Root, member of the Assembly, who offered to deed six rods of land facing the "Court House Square" for the purpose. The state donated $6,000 and the rest was raised by scholarships. They sold for twenty-five dollars and entitled the holders to twelve terms of tuition in return for their money. Ebenezer Foote was President of the Board of Trustees.

The first building, a plain frame structure, opened in the spring of 1821 for the reception of scholars under the direction of John A. Savage, A.B., principal. Board and lodging in the village cost $1.25 a week and definite amounts for tutoring in various branches of study, including Latin, Greek, astronomy, mathematics, natural philosophy and other subjects.

Miss Fuller, a lady of varied talents and teaching ability, taught many subjects, giving "excellent satisfaction." At the end of the principal's contract was the note: "Sir,—you can procure your board for from 12/ to 16/ a wk. Firewood can be had for 10/ or 12/ a cord, split sufficiently fine and piled by the door. The price last winter was a dollar a cord, sled-length.

The fire-making and bell-ringing has generally been paid for by the ashes and the tuition of the boy doing them."

The original school bell, which began then to summon children to school with its full mellow tones, was to have a long cherished tradition to all who attended old D.A.

The following year fire destroyed the Court House and the gaol, taking the life of the one lone prisoner, whose offense was minor. A new white wooden Court House with columns and topped with a cupola replaced the old one.

A sparkling fountain fed by springs from the hill which rose in back of the Square (later to be called Youmans Hill) added charm to the Green, which at that time was enclosed by a white picket fence. Beautiful maple trees, the outstanding characteristic of the young county, shaded the Square.

The school was moved when a new street, Court Street, was built along one side of the Square. In the 1830s Delaware Academy was in a depressed condition, when Reverend Daniel Sheppard became principal. However, the next nine years of his administration marked a great advance in the school's standing and prosperity. Students began to come from "distant" places for sound educational training in the inspiring and beautiful country atmosphere, and mental and social environment.

Through the century of America's material progress, the Catskill Turnpike was of great importance in the settling of parts of New York State. The bright stagecoaches, drawn by the "four-in-hands," plied their difficult way through the rutted roads and over the high hills, with short routes branching off from the main "pike."

The settlements gradually became active, self-sufficient villages, each one manufacturing everything that was needed: wagons, sleighs, harness, woolen and metal goods, boots and shoes. Blinds and sashes were made in little shops and factories scattered about. Food was raised by individuals, and clothing knitted at home.

The blossoming "Garden by the River" soon became an important industrial and business village, with brick kilns, lumber mills, woolen mills, tanneries and other important enterprises which contributed to the simple needs of the time. Lumbering was at first the leading business. Little brooks seemed to come down between most of the hills, and every one had its sawmill. From the hills that cradled the charming river village tumbled many brooks, some of which were and still are: Peake's Brook, Bagley's Brook in Delancey, Platner Brook, Steele's Brook, Honest Brook, Elk Creek, Glen Burnie and Rose's Brook, as well as others. Through the years at least eleven roads were named Hills, i.e., Murray Hill, Arbor Hill, Hamden Hill, Betts Hill, Cherry Hill, Federal Hill (two), Hollister Hill, Bell Hill and Irish Hill.

The first religious organization in the settlement was the Scotch Presbyterian, which held typically Scottish devotional services, with harsh and gloomy themes, the product of European patriarchy. They were held in homes or barns at first, but soon a "kirk" was built near a tannery on the "Flats." All the "gude" (good) Scottish folk with their "bairns" (children) came in crude lumber wagons to spend their Sabbaths in worship. They remained all day in the summer, eating their lunches under the trees by the river. Few of the townspeople attended, for they were not "churchgoers" but people interested more in education and material progress than spiritual matters.

The first "kirk," raised in 1811 "by a hundred good hands," was a frame building, painted white, with a square tower with a pinnacle at each corner. Large sheds were constructed for the teams of oxen or horses and wagons. The congregation used no musical instrument, but two men stood below the high box-pulpit and led the singing of the old Scottish version of the Psalms and some paraphrases. When the singing master of the village later urged them to use a musical instrument, one "canny" Scotsman said, "I dinna think it right to worship 'Gude' wi' a 'dom' [damn] chest o' whistles." The first pastor of the "kirk" was Reverend Ebenezer Kerr Maxwell.

In 1812 John Hutson with his wife and six children, all adults, arrived from Scotland. In 1829 William Douglas and his wife, Margaret Robson, also left Scotland to join the other Scottish settlers in the hills surrounding Delhi.

Ebenezer Hutson, a grandson of John Hutson, married Margaret Douglas. Of three daughters born to them, one died in infancy, the other two being Henrietta and Jannet. They adopted another girl, whom they named Elizabeth.

Delaware County, in the "Hills of the Living Springs," was to produce several people of note, some of whom were to play a large part in the development of the country. Events were to occur there which were to be felt far beyond the verdant stream-watered valleys and wooded hills.

Some of the Scottish pioneers and their descendants were to become outstanding in various fields. In Delhi the Robinsons, MacDonalds, Murrays, Bruces (Andeses), Douglases and others were to contribute greatly to the advancement not only of the community but to the outside world as well.

CHURCHES OF DELHI

During the early years the Scotch Presbyterian group was the only religious organization in the village. The majority of the people were interested more in intellectual and material pursuits than in spiritual matters. Some small congregations, however, were formed when visiting

clergy held services in private homes, as well as in the Court House and a log tavern where now Meredith Street joins Main Street. The tavern was soon to be the site of a hotel, the Judson House.

In 1822 the "Christian Church" was built at East Delhi and maintained by loyal supporters until it was burned about 1840.

Before 1830 there came a change in religious feeling. Reverend Samuel Orton, a refined Christian gentleman, came as a Home Missionary to the "new" school of Presbyterians, having been forwarned that Delhi was a "wicked place." Riding in a carriage up the long Main Street and passing a few homes, he reached the Judson Hotel, later the "American House," where he shared the hospitality of Henry Wright and conducted a series of meetings. In a few weeks several of the leading people were converted, among whom were Mr. Wright, Judge Hathaway and Horace Griswold.

In 1823 Abner Gilman Thurber arrived in Delhi from Cooperstown. He was a hatter by trade and a dedicated Presbyterian, who was one of the early "pillars" of the Second Presbyterian Society. He purchased a farm on the outskirts of Delhi across the river.

ST. JOHN'S EPISCOPAL AND SECOND PRESBYTERIAN CHURCHES

In 1830 and 1831 the first two churches in the village were built by "Johnny Hunt," whose farm was on Spring Valley Road. He had come to Delhi from Massachusetts in 1821, perhaps from Assonet, and was a neighbor of *Gad Pease I,* the pioneer who built his home on a hillside in Spring Valley. There *Gad* raised a family of several children, one of whom was *Gad Pease II,* born in 1811.

Prior to his contracting to build the two churches, Hunt dug a canal for a trip-hammer factory at Sherwoods, or the "Flats." He also constructed a dam for the Smith and Penfield Woolen Mill in the upper part of the village.

"Johnny" hauled the lumber for the two churches by ox-teams from the dense pine forests in the Spring Valley area.

The first wardens of the Episcopal Church were Ebenezer Foote and Samuel Sherwood, while the vestrymen were all leaders in the flourishing village. They were Gideon Frisbie, Benjamin Barlow, Samuel Judson, Thomas Landon, *Oliver Peake,* Frederick Foote and Homer Phelps.

Among the early members were the wealthy Gerry and William B. Sheldon families and Judge Amasa Parker.

The stately colonial Second Presbyterian Church, known as the oldest public building in continuous use in the area, was designed by a descendant of the Assonet Hathaways, Judge Charles Hathaway, whose talents were very versatile. He also designed a beautiful pillared home across the

Main Street from the Episcopal Church. His wife's niece, Mrs. Rebecca Bowne, inherited it later, calling it "Dana Hall."

The Judge also gave the land on which the church was built—a fine location facing the Village Square. He contributed his talents greatly to the later enlarging and beautifying of the edifice.

The original building was forty by sixty feet and cost $3,500. When the members numbered about three hundred, the building was enlarged, and for a while a part was used as a "Select School."

In the simple, colonial-style church were a high box-pulpit, with little stairs leading up to it and a long haircloth sofa in back of it. Side aisles led from the entrance to the pulpit, with short right and left aisles leading to six lateral pews, the "Amen Pews," facing the pulpit. The "choice pews" were occupied by dignified persons of prominence. All the pews had little doors, while an organ in the balcony, the choirloft, was pumped by hand.

The "choice pews" were occupied by Judge Hathaway, Benjamin Cannon, whose son Henry White Cannon, was to become prominent in financial circles in New York and in the United States government, Dr. Ferris Jacobs, Titus B. Meigs, Abner Thurber, Miss Catherine Foote and Judge Murray.

Dr. Ferris Jacobs came to Delhi in 1833 after graduation from Columbian College in Washington, D.C. His office was originally located between the large Cannon residence in the lower end of the village and the cottage nearby. It was, however, to be moved later (1874) to Court Street on skids drawn by sixteen yokes of oxen with their drivers.

The career of Dr. Jacobs, a fine doctor and worthy citizen, was to become overshadowed by the later brilliant military career of his son, Ferris Jacobs, Jr., born in Delhi in 1836. Young Ferris received his preparatory education at Delaware Academy and Franklin Institute, a fine school in Franklin, a nearby village.

Among the early members of the beautiful church were John Churchill Stoddart I, and his wife, Sarah (Mitchell) Stoddart, and the Penfields, who had come from Fairfield, Connecticut. Other families were the Meigs, and the Harpers and the Harkness, Youmans and Burgin families. The earliest records were never found.

The family of Titus B. Meigs was for many years connected with the beautiful church. The first marriage ceremony there was that of Titus B. Meigs to Lucia Jacobs, and the first infant baptism was that of Frances Julia, daughter of Jabez P. and Unice Meigs.

Gradually churches of other denominations were organized, but the number of Presbyterians always exceeded that of the others. The Second Presbyterian and the Episcopal Churches were attended largely by the "elite" and moneyed families.

Back in 1790 Methodist Circuit Riders appeared in the county, making their "rounds" on horseback, as most of the country was still wilderness and cabins were far apart. In 1794 the Delaware Circuit took in the territory adjacent to the river, the Circuit having thirty-three preaching places. The preacher traveled 250 miles on horseback every four weeks until 1804, when divisions were made.

In 1834 preachers on the Bloomville Circuit included J. M. Pease, assistant to Elbert Osborne. There was only one minister for every ten preaching places.

In 1839 a few of the leaders met at the Court House to plan for the erection of a church. Of those on the committee only five names are known, i.e., Elisha Reynolds, David Carpenter, O. S. Hatfield, Charles Stoddard and Robert Maxwell. In 1843 the edifice on the other side of the Square from the Second Presbyterian Church was completed. Most of the work was done by the members, but Hiram Hunt drew the beams that went into the structure also from the nearby Spring Valley area, where the pine trees were so abundant.

In 1842 a request was presented to the Meredith Baptist Church by *Gad Pease II* of Spring Valley Road and others living in Delhi, asking to be dismissed so that they could organize a Baptist Church in Delhi. The first members numbered fifty-seven, two of whom were Gad Pease II and his wife, Julia, who were the parents of Henry Z. Pease, Frances, Herman and Howard.

The first trustees were John Blanchard, Charles Foote, Gad Pease II, Daniel Frisbie, Nathan Merwin and A. G. Boomhower. After services were held in the Court House, the new Baptist Church, situated on the corner of Division Street, laid in 1837, and Second Street, was first occupied in September 1844.

The First Presbyterian Church remained at the "Flats" for some years before building a larger church in the village.

UNIONS OF FAMILY LINES (1800-1850)

In the early years the children of the pioneers suffered the privations of frontier life, but Elijah Churchill, one of *Stephen's* sons (born 1797) obtained a better than ordinary education, despite very limited "schooling." He was endowed with an unusually fine intellect and an exceptionally liberal and humanitarian spirit, inherited partly from his paternal ancestors and partly from his maternal Welsh ancestors. At an early age he began to teach school, working on his father's farm when not teaching. *Stephen* passed on when Elijah was fifteen years of age.

At his mother's desire, Elijah, Phoebe's younger brother and the best student in the family, remained at the homestead, marrying and raising

five children. Inheriting many of his mother's Welsh traits, he was gentle and benevolent, knowing how to be a good father. He guided and taught his children with love and understanding. Throughout his life he was a true Christian and a leading influence in public affairs, as well as a popular and earnest promoter of education in the village of Stamford. Elijah's "light" lit the mountain village, for he was "prompt in all the affairs of humanity," a friend of the poor and liberal up to and often beyond the ordinary standard. One of his sons, Stephen, was to become a doctor and inherit the same spirit of humanitarianism. In the coming years the beautiful village was to prosper and be greatly benefited largely through his efforts.

One by one Elijah's children left the homestead, the daughters, as was the way of life, losing their names and individual identities, but transmitting their spiritual qualities to their children.

UNION OF CHURCHILL AND STODDART LINES

In 1817 *William Stoddart* (born circa 1785) of Delhi became a friend of the Churchill family, "taking a fancy" immediately to Elijah's sister, *Phoebe* (1784-1857). She was shy and winsome with a typically Welsh nature.

William wasted no time but rode back and forth on his spirited horse over the twenty miles to court the "lass o' his heart." Phoebe returned his "glances o' love," for the "braw" (handsome) lad of Galla Water had a winning way.

> Now what could artless Phoebe do?
> She had nae will to say him na',
> At length she blushed a sweet content
> And luve was aye between them twa.
>
> ROBERT BURNS

So *Phoebe* went with *William* to spend her life in the farmhouse on Scotch Mountain with its cheery "ingle-lowe" (household fire). Two daughters and two sons were born to them: Esther, Phoebe, James and *John Churchill Stoddart I* (1820-1895).

By industry, thrift and strict economy through the years, they acquired "gear" and "rigs of land" so that they became well off in the world's goods.

In 1847 *William,* who possessed a fine intellect, became the Founder and first Principal of the Andes Collegiate Institute, one of the best schools in the district at the time.

UNION OF STODDART AND MITCHELL LINES

With the Scottish twinkle in his blue "e'en" (eye) and his ancestral graces, John Churchill Stoddart I (1820-1895) was attracted to *Sarah Mitchell* (1834-1914). She was one of the ten children born to Pearse (Pierce) and Nabby (Burr) Mitchell, whose farm was in the Elk Creek Valley.

Sarah and John lived in the "homestead" on Scotch Mountain, where a daughter, Elizabeth, was born to them in 1851, and a son, *John Churchill Stoddart II,* in 1855. Death, however, came suddenly to John I soon after the birth of his son, *John Churchill Stoddart II* (1855-1925).

James Stoddart, the other son of William and Phoebe, became the most extensive and prosperous landholder in the county.

Soon after the death of John I, well-to-do Sarah Mitchell Stoddart moved with Elizabeth and John II to the village, living in a home on Elm Street which ran parallel to Main Street and the river.

UNION OF CHASE AND PEAKE LINES

Walter Chase (born 1770) became a leader in Hamden, which in the Woodland era, about 500 B.C., had been the Owasco Indian site, inhabited by Iroquois tribes. They were also at another site in the town of Meredith.

Walter was the proprietor of an inn as well as being Overseer of the Poor. He and his wife, Barbara (?) were the parents of nine children: *Mary Ann* (born 1819), George (1822), Abigail, Julia, Ann, Hannah, Sylvester, Amy and Betsy.

In 1820 the first four-horse Post Coaches, introduced by Nathaniel Steele, Jr., of Delhi, were used on the Catskill and Susquehanna Turnpike. Between 1821 and 1824 it was announced that their lines were "supplied with good coaches and teams that traveled with expedition." The same year Justice of the Peace appointments in Delhi were *Walter Chase,* Homer Phelps and Jabez Hitchcock.

In 1839 a Mr. Mapes, then a prosperous steamboat captain on the Hudson River, started a line of coaches which went from Delhi to Kingston three times a week.

George Chase, a son of *Walter,* is said to have been, at the age of seventeen, a most careful, trustworthy and skillful driver of one of the early four-horse coaches, when Mr. Mapes was hailed with great acclaim. In 1844, Mapes suffered a great disaster, the sinking of his boat with much of value on board. At that time George, at the age of twenty-two, successfully took over the whole operation of the line from Rondout to Delhi.

Mary Ann Chase became the wife of Augustus Peake, son of *Roswell Peake* and grandson of Oliver, the first settler.

Mary Ann and *Augustus Peake* became the parents of a son, Cyrus Augustus, and three daughters, *Helen Maria* (1839-1928), Sarah and Elizabeth ("Bessie"). They all attended Delaware Academy in Delhi. As a very small child, curly-haired, keen-minded and shy *Helen Maria* was the "champion" speller at all the gatherings, where spelling bees were part of the entertainment.

A little after 1830 Gad Pease II (1811-1880) of the Spring Valley Road married Julia (?). Among their children was *Henry Z. Pease* (1838-1908); who was born a year before *Helen Maria Peake.* She was later to become his wife.

THE FIRST HALF CENTURY OF DELHI

In the rolling hills near Delhi was one of the few baronial holdings in America, four thousand acres of woodland and lake comprising the beautiful Gerry estate (formerly Livingston), which was in the family many years.

Between the years 1839 and 1846 occurred the Anti-Rent War, caused by the opposition of farmers to the Old World system of land tenure brought by early settlers to the so-called "New" World. The injustice of demanding rent from those who worked the land, incorporated in the unfair Old Patents, with no hope of buying it, led to violence. The violence reached its climax in the Anti-Rent War in Delaware County, especially in the area of Andes and "Dingle Hill" on Scotch Mountain. In 1852 the Court of Appeals, declaring the old system illegal, banished it forever from New York State.

LIX

First Half Century– Young America

THE PERIOD began with a disastrous panic in trade, by which great numbers of people were ruined. It was followed by the establishment of the independent Treasury System.

NEW TERRITORY

In 1803 President Jefferson purchased the Louisiana Territory very cheaply from France. It was the very heart of the country, reaching from the Mississippi River to the Rocky Mountains. The purchase practically doubled the area of the United States.

Many felt that the country beyond the Allegheny Mountains could not be governed by a single President, and denied that Jefferson had the power to make the purchase. However, it made the United States master of most of the continent—one more evidence of the acquisitive power and greed of man.

In 1804 Jefferson sent out an expedition under Lewis and Clark to explore the great Northwest, as if there had never been any inhabitants of the region. The expedition gave the new "Americans" their first idea of the "Far West." It enabled them by the unjust theory of "claim by discovery" to take over the Oregon Territory of numerous red people.

In 1811 John Jacob Astor established a fur-trading post at *Astoria,* where the glorious Columbia River emptied its waters into the sea. In connection with the government he planned the extension of a line of trading posts of different kinds from the Great Lakes to the Pacific Ocean, and thence to China. Delayed by the War of 1812, he started other ventures which brought him great material wealth. Thus he became the greatest capitalist in America.

Because of the refusal of England to stop seizing American soldiers on board America's ships and forcing them into service, the second war

with England occurred. The United States was victorious in every battle, thus obtaining rights to the territory of California and New Mexico.

Gold was soon discovered east of San Francisco, then a very small settlement on a beautiful inland bay of the Pacific Ocean. All who could went to the mines, and before long the "gold fever" reached the eastern states. Another great migration took place, both by land and sea. Many perished in their search for gold, but despite hardships and loss of lives, more than eighty thousand people succeeded in reaching California the first year.

Suddenly San Francisco became a city. Eagerness for wealth brought all kinds of materially-minded people to it, including many unprincipled people. Relatively few, however, acquired the riches they sought.

The great mixture of blood lines in the west played an important role in its development. Adventurers, soldiers, traders, trappers, hunters, explorers and settlers, with or without guides, followed the Indians as they were forced westward.

The fur trade and traffic with the Indians greatly influenced the development of the West. In many parts, the free trappers and solitary hunters were often factors in the further extermination of the innately noble people. Sometimes, however, large fur companies were powerful agents in their preservation. The fur trade was a very valuable source of revenue for the early colonists.

The momentous discovery of gold brought about the rapid settlement of the immense wilderness, by strong, aggressive and determined people, thus giving the government a firm hold on the Pacific Coast. By increasing the amount of gold in circulation, the Gold Rush also stimulated trade, industry and commerce. When in time the gold was to be exhausted, the settlers were to find their real wealth in fields of grain, vineyards, orange plantations and sheep and cattle farms.

In 1817, during Jefferson's administration, Robert Fulton invented the first practicable steamboat. It established steamboat navigation for the first time on the great Hudson River.

At about the same time Congress put a stop to the importation of slaves into the United States. Both Jefferson and Washington had been slaveholders, according to the long undisputed European custom, but they both hoped that the country could find some peaceful way to free the Negroes in the South. After about two years of angry debate, Henry Clay of Kentucky, a "peacemaker" by temperament, and a man of great influence, succeeded in persuading Congress to make a compromise, the famous "Missouri Compromise" of 1820. Under it, Missouri was to be allowed to enter the Union as a slave state, on the condition that all new states formed in the acquired territory should come in free.

Next to the question of slavery one of the greatest questions was how to reach the West, so Congress determined to build a road, the National

Road, over the mountains. It was the first undertaking of its kind and was a true national highway of hundreds of miles, which eventually reached Illinois.

Gaily painted stagecoaches ran through the more thickly settled parts. Beyond, the traffic was immense, as a constant stream of large, canvas-covered emigrant wagons moved slowly towards their destinations.

The great increase in people moving westward alarmed the remaining Indians, who had hoped to retain at least part of the ancient heritage. They attempted to prevent the newcomers from taking possession of the "public lands," but their efforts were thwarted by the great strength of the United States Army. Thus they were again defeated and driven farther west. Slowly but surely by the military might of the acquisitive white race the noble red race were cruelly and unjustly deprived of their homelands by the oncoming masses from the "Old Country."

HUDSON RIVER VALLEY ACTIVITY

While the mountain-loving people were setting up their "plantations" at the dawning of the nineteenth century the lordly Hudson flowed through a land of peace to a flourishing free city. To the west lay lands of incalculable wealth, taken from the Indians and awaiting development by the oncoming masses of people from Europe.

Many confiscated riverside acres of the Tories were to be divided, but organized cliques of shrewd land speculators descended on them and took them over. Feeling no qualms of conscience in stripping the exiled Tories, the Livingstons, Roosevelts, Buchanans and other representatives of the already wealthy families continued to get the bulk into their possession. For many years they remained among the foremost people in the social, political and business life of the new Republic.

The ever-present manor lords and their kin bargained along the river in land exploitation to the west. The Schuylers and Van Rensselaers were glad to welcome refugees of the French Revolution who were of "distinguished birth," even though faith in daily good will is higher in a human sense than the so-called mark of "high birth." The river families intermarried that they might profit in every way possible.

In 1807 Robert Fulton had announced that he would launch in the river his newly invested steamboat. The *Clermont* was a crude affair with uncovered paddle-wheels and clumsy machinery. People called it "Fulton's Folly," and thousands gathered to ridicule the expected failure of the invention. Then, before astonished crowds, the boat moved, reaching Albany in thirty-two hours. The invention ushered in a new era with a complete change and improvement in travel. Before long steamboats began to take more and more of the passenger trade away from the sloops.

Chancellor Robert P. Livingston was a shrewd opportunist, becom-

ing a partner of Robert Fulton in a steam packet service under his control. Robert soon married into the Livingston family.

Through a willing Legislature the Livingstons' interests claimed the rights over the entire width of the river. Vainly New Jersey protested that she controlled the waters of her side of the river, but the monopolists, expecting great profits, went on building boats for the enjoyment of the rich. Fulton died before the completion of his largest steamboat, so that Livingston did not have his own way as long as he had expected.

A Dutchman, Cornelius Vanderbilt, captain of a steamer owned by a rich southern gentleman, took his ship down to New Jersey to the Battery. The case of the monopoly went to the Supreme Court, with the decision that "state laws, giving the monopoly exclusive privilege, were repugnant to the Constitution and Cause of the United States." It gave all people the right to have steamboats on the river.

The success of the steamboat spurred men to invent a steam locomotive. The first crudely constructed one, built by Peter Cooper, ran on a track near Baltimore. In time improved railroads were to be constructed between "distant" points, thus furthering the uniting of the nation.

Early whaling companies had been started along the river, the principal one being at Claverack Landing, renamed Hudson. In 1832 Newburgh and Poughkeepsie (from a Delaware Indian word, *apokeepsingk,* meaning "safe pleasant harbor for small boats,) organized whaling companies. Among the directors of the Poughkeepsie enterprise was Matthew Vassar, brewer. Other companies were organized, with great quantities of whale oil returning to enrich the investors of the valley towns. Suddenly, because of a panic in 1837, the bottom dropped out of the whaling business and with it the visions of the expected huge profits, for power materiality and money had become the gods of the new country. The whaling captains, however, turned traders, most of them leaving for distant ports.

George Clinton, Governor of New York, had to stand aside while representatives of the powerful river dynasties ruled the state. However, he still maintained the political contest, although the great estates and Federalist towns on the east banks were all against him.

Clinton carried through one of the most important improvements yet made in the United States, the Erie Canal, which connected the Hudson River to the Great Lakes. Many had denounced and ridiculed the undertaking as a waste of time and money, nicknaming it "Clinton's Big Ditch."

An army of laborers toiled eight years in the wilderness, cutting down forests, excavating the earth, blasting their way through ridges of rock, building aqueducts and ridges to carry the canal across rivers and constructing locks to carry it up hillsides.

In the autumn of 1825 its completion was lavishly celebrated with the

greatest procession of vessels the river had ever seen. All towns and river banks were gay and festive, with bands playing and bells pealing. Governor Clinton traveled to Albany on the canal and then by the Hudson to New York City.

The canal soon paid for itself and was the means of bringing a great many emigrants from the east, who were soon to build flourishing towns and rapidly growing villages on its banks. The canal proved to be a means of growth and a source of wealth to both sections of the country.

During the period more institutions of learning were formed. In 1793 Westfield Academy was chartered and in 1800 it opened its doors. It became a famous early secondary academy, well known until its close in 1866. On the Westfield River, which flowed into the great Connecticut River, Westfield (originally Oronoco) lay in a valley of unusual beauty.

During the early part of the new century three more colleges for males were established. One was Wesleyan at beautiful Middletown, Connecticut, incorporated in 1837. The town lay on a large bend on the western shore of the Connecticut River, and went back to the hilltop for about a mile. There were so many trees in the town, especially maples and elms, that it was given the name "The Forest City" of New England.

Wesleyan University, founded by Methodist followers of John Wesley, fronted on High Street, 180 feet above the river. On the street were costly and elegant residences, and the arching sweep of the elms formed a vista of enchanting foliage.

Hamilton College, was founded in 1812 at Clinton, New York, and Colgate in 1819, at Hamilton.

During this period most people thought that girls should confine their studies to elementary subjects and the activities of the home, doubting their ability to succeed in college studies. The founders of Oberlin (1833), however, believed in the New Era that women should have the same opportunities as men, and admitted both sexes on the same terms. The movement for the education of women spread at first through the founding of seminaries. Troy Female Seminary was founded by the worldly and practical, yet truly benevolent Emma Willard at Troy, New York.

The movement for the education of girls had been started in England by Hannah More (1743-1833), the greatest woman of her age. Her theory was based on a suitable and Christian education for all. Recognizing the eternal distinction between the spheres of man and woman, without admitting any inferiority of woman to man, except in physical strength, her ideal was to educate woman for her own sphere by making her useful, interesting and lofty—the friend and helpmate of man, not his rival. Her movement began to spread to the United States.

In 1837 Mary Lyon founded Mount Holyoke Female Seminary, the earliest institution for the education of young ladies of so advanced a

grade in the country. Mary herself had had little opportunity for education, but through her own efforts had become an eminent and deeply religious teacher in the Ipswich Female Seminary, founded in 1828 by her and Miss Zilpah P. Grant. There she matured the plan for a college for young ladies, to be established at South Hadley, Massachusetts.

That village had its origin in the building of a canal around the falls in the Connecticut River at that place. Built by Hollanders, with foreign capital, it was the first canal of its kind in America. By its construction the business of navigation on the river was greatly increased. The area was western Massachusetts, embracing the Connecticut River Valley—the Eden of New England—and the beautiful mountains girding the western part of the state.

From its inception the school was pervaded by much of Mary Lyon's deeply religious and fervent missionary spirit. Numerous graduates were to become earnest and successful missionaries.

In 1840 a regular steamship route was established between Liverpool and Boston. It initiated an immense emigration of people from Europe, some desirable, others not so desirable. Most of them sought freedom from oppression, material riches and power.

A great emigration of Mormons to Utah occurred during the same decade. By 1850 nearly two million people had come to settle in the so-called "Land of Freedom and Opportunity." From then on there was a steady stream of newcomers.

The struggle for individual independence is the struggle of nations in miniature. The one whose only guide is a conglomeration of popular but false race beliefs can never be free. The assertions of man's God-given right to freedom and equality have been lost in the human mind's acquisitiveness, selfishness and exploitation of others. It is a false belief that good can be accomplished without the sanction of the Creator of all things, and the divine laws of love and right thinking for the common good. The spiritually immature, as the majority of people have been throughout centuries, is never the master of life, but its slave.

All the human declarations and laws that have been drawn up and adapted can never give one the sense of personal freedom he seeks. True independence of spirit, happiness and peace are not to be found in a life apart from the inexorable laws of the Great Power in the Universe, the higher laws which far transcend any manmade laws.

The history of the world proves that the only lasting freedom can be found in *knowing,* and *living,* according to God-ordained, God-sustained and God-maintained laws. The act of drawing up and adopting as a governmental guide *was not,* is *not now* and *never will be* complete assurance of individual freedom to do as one pleases, or to be free from fear, lack and limitation. The world is made up of individuals and in the

heart of *every* individual is where world peace and independence begin. Mankind alone can manifest individually the ideas in the One Great Mind and bring the world out of chaos into unity.

No man can be a "self-made man," even though in his human thinking he may believe that he is. No one can create him or herself, for, within every living being is the "Image of God," the Christ Mind, or Son of God, with its unlimited potentials, the marvelous gifts of God. They are, however, hidden within, so that it is necessary to become aware of and use one's potentials and the treasures of God's world according to *Divine Laws* for harmony and peace, and the prosperity of all of humanity.

LX

Nineteenth-Century America

Where Manitou once lived and reigned,
Great Spirit of a race gone by,
And Ontiora lies enchained
With face uplifted to the sky.

WALLACE BRUCE

SOON AFTER 1800 New York became the center of literary activity, as Boston had been previously. In the city at the mouth of the Hudson artists and writers, who called themselves "The Knickerbocker Writers," began to break away from conventions and to discover the beauties about them. Their minds began to expand and burst forth creatively.

THE HUDSON RIVER VALLEY OF ENCHANTMENT

James Fenimore Cooper and Washington Irving were the forerunners of the "Pioneers of American literature." They brought about the romantic discovery of the Highland and the bluish Ontiora ("Mountains of the Skies"), at this time called the Catskills. The writers brought them to the attention of other creative minds, which were all different in their natures.

In 1786 Judge William Cooper, a pioneer from New Jersey, had bought part of a Patent to many acres of land surrounding Otesaga Lake in the land of the Mohawks. Having founded a little settlement at the foot of the lovely lake, where he built a home, he brought his family there in 1790. In the wilderness the children, one of whom was James Fenimore Cooper, spent their childhood and were educated by their learned father. James was precocious and entered Yale University at an early age. After considerable travel and writing, about 1834 he began to yearn to settle in Cooperstown, where he had spent a happy youth.

Inspired by his early memories of the original primeval forests, then being settled by pioneers, he devoted himself to preserving the romance

of the great solitary wilderness of the red natives. He became famous for his novels of the early days when numerous red folk inhabited the area, and in Europe was called the "Walter Scott of America."

The central figure of the group, and in a sense the "daystar" of American literature, was Washington Irving. Irving, the namesake and future biographer of General Washington, was born in New York when the General was there in 1783. He was the youngest of a large family of a Scottish Presbyterian and his gentle English wife. During his youth he disliked study, but took long rambles about the countryside and read a great deal. Roaming along the banks of the fascinating and mighty river, he eagerly gathered its romantic and legendary lore. Often voyaging up the waters in a sloop, he dreamed the hours away and his imagination took flight.

As he later penetrated into the heart of the alluring mountains, they bewitched him as he listened to the old Indian and Dutch legends. As time rolled on he transformed the whole region through the prism of poetic thought into a veritable fairyland. In his inimitable way he created the fanciful "short story"—not to instruct but to please, for most of his writings were more fancy than fact. He became the "Bard of the Hudson" as Sir Walter Scott was the "Bard of the Tweed." In 1817 Irving became the first ambassador from the New World of "settlers" to the Old World, as he visited Scott at his home on the banks of the River Tweed, near Galashiels, one seat of the Stoddart family.

William Cullen Bryant (1794-1878), as editor of a daily newspaper in New York, came to be called the "American Wordsworth," for he was the foremost of American landscape and patriotic poets, the philosophic minstrel of the woods and waters. He expressed great moral sincerity and love of liberty.

Thomas Cole, a young artist from England, was the first artist to bring out the wonders and the beauties of the Catskills in pictorial form. The wealthy families paid large prices for his paintings. Thus the Hudson River School of landscape painting came into existence, and the beautiful scenes were transferred also to china dishes of great beauty.

In the "River Era" ferries to cross the waters were established. Livingston was financially interested in the first one operated under a monopoly agreement. The valley became the "great playground" of America, with many gay pleasureboats as well as commercial sloops upon its waters.

Some ventured into the alluring mountains where, high on the bluff, "The Outlook," a sumptuous hotel, "The Mountain House," was built, to be enjoyed by the opulent and very important people. It was reached first by steamer, then by sturdy stagecoaches drawn by powerful horses up and down the dangerous winding mountain road.

Two lakes were near the large white "House," while fairy-like waterfalls rushed down through what came to be the famous Kaaterskill Clove.

From the summit of the rock wall the unrivaled beauty of the panorama could be viewed. Looking northward, one could see the lofty peaks of the Adirondack Mountains to the east, the beautiful Berkshires, and to the south the long "silver ribbon" of the Hudson journeying past the city of New York and thence to the ocean.

Politics in America made no use of the qualities of inherited wealth, education and social position. Those who had become wealthy avoided the responsibilities of government, because they had acquired all they wanted, and considered politics "low" and demeaning. The condition arose out of the success of the Revolution according to Jefferson's principles of democracy and the defeat of Hamilton's design to organize the country in the interests of the governing class. Washington Irving once said: "I was an admirer of Hamilton and I sicken when I think of our political broils, slanders and enmity."

In 1828 Andrew Jackson was elected President by the Democratic Party. As a lad he had been taken prisoner by the British, cruelly treated and nearly starved to death by them. Honest but headstrong and vindictive, he had studied law and made both friends and enemies. He was popular with the determined men in the ruthless battles with the Indians. For his remarkable endurance of hardships, he was nicknamed "Old Hickory." His most serious mistake is said to have been his turning out many men in office and giving their places and salaries to those who had voted for him. In so doing he established the system which came to be commonly called the "spoils system." Thereafter the best men in all political parties began to try to reform it.

With the establishment of universal manhood suffrage, men of wealth, ability and integrity counted no more at the polls than any other man. Thus, no President after the first six came from well-established families of intellect and integrity. The latter retired to their material world of luxury and enjoyment of life, leaving the government more and more to the aggressive newcomers, making their ways up. Gradually abandoning the land, they devoted themselves to making money in banking and in trade. The country prospered on a material and intellectual level if not on the spiritual level. The national goals became power, wealth, expansion and pleasure-seeking. The coming absence of the tradition of morality left the country open to the unrestricted exploits of plunderers and profiteers and through them to corruption of politics.

"God made the valleys beautiful; it was man who made them commercial and historic."—ANONYMOUS

THE SCOURGE OF SLAVERY

In the middle of the century the North, with free labor, increase in population and wealth, and the South, with slave labor and lack of

progress, were already engaged in a fierce dispute. It concerned the new territory gained in the Mexican War of 1846, after which there was an immense emigration to California because of the discovery of gold.

The north considered slavery an evil, while most of the South thought it a positive good. They wanted the new states to be admitted as slave states, because only by getting new slave states could the South maintain any power in Congress. Debates grew constantly worse—so bitter that it seemed that the Union could not be maintained.

Henry Clay, "the peacemaker," brought forth a compromise, in favor of which Daniel Webster used his eloquence in Congress. The accompanying "Fugitive Slave Law" was composed of three parts: (1) letting California come in as a free state, (2) letting people of new states decide how they would come in, and (3) that all runaway slaves found in the North were to be arrested and returned to their "masters." Horace Greeley, a strong abolitionist, agreed with Clay and Webster. The law, with other compromises, was passed in 1850. It was a hollow peace followed by riots, tragedies and rescues of fugitives.

Several northern states passed laws to protect Negroes. Some people privately banded together in what was known as the "Underground Railway" to help these slaves to go to Canada. Many poor souls owed their liberty to the quickness and secrecy of the system. Their actions proved that there were people in the world who understood that there is a "Higher Law" than man-made laws—the irrevocable Divine Laws of Justice. These laws through conscience compel those who listen to its voice *not* to obey all laws of man-made governments, unless they are for the good of all people.

HARRIET BEECHER STOWE (1811-1896)

The growing feeling of Right was intensified and set aflame in 1852 by the publication of the book *Uncle Tom's Cabin,* which broke all publishing records in America and became universally read at home and abroad. It was a story from the understanding heart of a then unknown woman, Harriet Elizabeth (Beecher) Stowe. She and her famous brother, Reverend Henry Ward Beecher, children of Reverend Lyman Beecher and his wife, Roxanna Foote, were born in Litchfield, Connecticut. They were descendants of *Nathaniel Foote* of Wethersfield on the line of his son Nathaniel, brother of *Elizabeth Foote Churchill.* Harriet's older sister, Catherine, who ran a school, wrote of their dear mother, who had died when Harriet was only five years of age: "Our mother was gentle, tender and sympathetic, with great patience and a love of books."

As a child, Harriet often visited her grandmother Foote's home in Guilford, Connecticut. She was very happy there, with its aura of gentility and geniality. Around the large house were well-fenced fields, large oak

and elm trees, and a little brook that watered the countryside. With a friend or two, or perhaps at times alone, she rambled in the woods, hunting winter-green berries or "honeysuckle apples." Sometimes the children played in the big woodpile, making gardens of moss and lichen, at other times swinging from the low boughs in the apple orchard. Those early days of happiness provided Harriet with "stuff for dreams."

Harriet, inclined to be shy and quiet, attended the famous "Female Academy" of Litchfield, run by Miss Sarah Pierce, but was somewhat aloof from social activities.

In 1836 Harriet Elizabeth married Professor Calvin Stowe. Puzzled by her lack of emotion, she said she "felt nothing at all"—hardly what she had expected of love and marriage. They had six or seven children, but very little money, and consequently suffered years of difficulties. Her husband, of the Calvinist school of thought, was of a pessimistic nature, temperamental, with a tendency to go into fits of temper or despondency, traits which were not conducive to harmony in the home. On her father's side Harriet came from a long line of blacksmiths, her father, however, having become a minister and possessed of a pleasing personality. On her mother's side she was from a family line of culture and gentility, resembling her mother in disposition and abilities. Thus she was typical of the American social confusion, having both practical and scholarly traits intermingled in her own individuality. She was gay on the outside and had great calmness of mind and an even temper in disposition and abilities.

As a woman, Harriet believed in the importance of women and their true role in life, as well as their right to independent thoughts. She had been bred in the Calvinistic tradition of New England, and true religion was an important part of her life, so that her philosophic nature found expression in writing, although she always had to write under great pressure. She read a great deal, her interests being moral and emotional, never technical. Her own self-despair found an outlet in taking up the cause of the mistreated black people. Having emotional qualities of genius and heroism, her writings embodied the thoughts and emotions of the century in which she lived. She was the greatest spiritual force in America against the "Scourge of Slavery."

The dramatic version of her book, made without her consent, had the longest run in the history of the theater. It was produced around the country for many years, although Harriet never received a cent from its popularity.

OLIVER WENDELL HOLMES (1809-1894)

Holmes, of scholarly New England ancestry, was a physician and a writer, greatly loved and popular in his time. He stated his opinions aptly, with tenderness and an independent mind. He was an optimist and a

moralizer, who opened no new worlds but made people see the world they knew.

In his poem "Old Ironsides" (telling of the ship *Constitution*), he expressed the fervor of his patriotism and reached the highest plane of thought in his "The Chambered Nautilus."

In the poem, Holmes brought out the analogy between the little creature of the sea and the consciousness of mankind. When the nautilus comes into being, it has a close-fitting shell, but little by little builds new compartments in the form of a spiral, lining them with a mother-of-pearl substance. Each new compartment is larger and more beautiful than the last. As each part is finished the builder closes the door to the old forever. With the completion of the last compartment, the humble nautilus leaves the beautiful, but no longer needed, shell on the floor of the sea, and builds no longer.

The great lesson of the tiny being is that each person can gradually build a higher, finer and more beautiful consciousness by becoming less self-centered and more God-centered, constantly aspiring toward the Truth of Being, and the expression of that Truth.

> Build thee more stately mansions, Oh my soul,
> As the swift seasons roll, leave thy low-vaulted past,
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length art free,
> Leaving thine outgrown shell by life's unresting sea.
>
> OLIVER WENDELL HOLMES

Clay, Webster and Calhoun passed on before the close of 1852.

In 1854 Commodore Perry, an early settler of Delhi, sailed into one of the ports of Japan with the first fleet of steamers ever to enter the harbor of that island. He was able to bring about a treaty with that country, admitting United States ships to trade.

The same year, Senator Stephen A. Douglas of Illinois, endowed with great intellectual ability, proposed the Kansas-Nebraska Bill, dividing the territory of Nebraska, for settlers to make their own choice concerning slavery. The Bill, repealing the "Missouri Compromise," was passed.

During the great rivalry between the states and the struggle of both the North and the South for possession of Kansas, the darkening war clouds began to gather.

In the year 1857 occurred a great business panic. It was due to the increased wealth, which had stimulated men to overdo all kinds of ventures. A pony express followed by a line of stagecoaches had carried mail across the country until the railroads were built in the west in 1835 during Jackson's Presidency.

Too many railroads had been built and too many goods of all kinds produced. Soon, however, conditions changed for the better, because silver mines were discovered in Nevada. Also, in 1859 the first successful oil well was sunk in Pennsylvania. Petroleum, used for lighting and heating, as well as for oiling machinery, began to flow in streams in some of the surrounding areas.

The United States had just purchased from Russia in 1858 the territory of Alaska, to extend the government's power on the Pacific Coast. It was becoming a very profitable investment, especially in furs, forests and fish, as well as in the discovery of some gold.

THE CIVIL WAR AND ABRAHAM LINCOLN

In 1860 the humble, truly great Abraham Lincoln was elected President of the nation of more than thirty million people by the Republican Party.

In his inaugural speech he said: "I have no purpose, directly or indirectly to interfere with the institution of slavery in the states where it exists. I believe I have no lawful right and have no inclination to do so." He also said that he held the Union to be perpetual and would keep his oath to "preserve, protect and defend it," and had no intention of beginning against the states which had seceded.

At that time there was a strong desire for peace throughout the North.

Lincoln was born in Illinois in humble circumstances, a son of poverty-stricken pioneers from Kentucky. His ancestors on both sides were of Welsh descent. His mother, Nancy Hanks, was the daughter of John and Sarah Hanks. Sarah Evans Hanks was the daughter of Cadwalader Evans, born in the township of Ucheldre, Penlynn. A manuscript pedigree brought to Pennsylvania by the Evans family has been verified by many generations.

Nancy was a kind, comely and understanding woman, having a meditative and keen mind. She was very liberal and spiritually-minded, the characteristic of the Welsh nature. She was liberal in her thinking, being far superior to her husband and her surroundings. She was a wife, mother and teacher, who read the Bible and prayed with her children daily. Later in life, when he was famous, Lincoln said: "All that I am or hope to be, I owe to my angel mother. Blessings on her memory! I remember her prayers and they have always followed me. They have clung to me all my life."

In large part Lincoln inherited his greatness from his mother, who was warm, tender-hearted and high-minded. From her also came his independence of thought and perseverance, which lifted him from the humblest of circumstances to the highest place in the hearts of his countrymen,

even though at first many did not admire him. However, he became a composite figure representing all of America.

With the successful Confederate attack on Fort Sumter in April 1861, the Union Army was on the defensive, but in the first year of the war the Union held against strong Confederate pressure. Much depended on Lincoln's wisdom. He loved mankind and gave his life for the freedom of others. He said: "As I would *not be* a slave, I *would not be* a master. This expresses my idea of democracy."

In 1863 the Emancipation Proclamation gave the struggle a new quality, the goal becoming not only the restoration of the Union as it had been, but to make it wholly free.

The most important occurrences of the war's third year were the opening of the Mississippi by the Union victory at Vicksburg, several other victories in the southwest, and the Union victory at Gettysburg.

Ulysses S. Grant was appointed General in Chief of the northern forces, and in 1865 he brought about the surrender of General Robert E. Lee and his southern army. After the long, hard struggle the nation was on a solid foundation of freedom for all within its borders.

When President Lincoln met Harriet Beecher Stowe for the first time he is said to have remarked to her: "So this is the little woman who wrote the book that made this big war!" She was not too happy about the responsibilties attributed to her, but she was glad to have had a share in liberating the slaves. She put into practice her own seriousness in helping to lift the burdens of others.

On the evening following the celebration of victory Lincoln was assassinated by John Wilkes Booth, leader of a conspiracy to assassinate the President, the Vice President, members of the Cabinet and General Grant. The cabinet members were William Seward, Secretary of State; Salmon P. Chase, Secretary of the Treasury; Gideon Welles; Secretary of the Navy and Simon Cameron, Secretary of War, succeeded in 1862 by Edwin Stanton.

No greater event is recorded in American history than the freeing of the slaves. The great success of the victory, which was very costly, was due in good part to the financial ability of the Secretary of the Treasury, Salmon P. Chase, who saw to it that the army was well equipped to carry on the struggle.

SALMON P. CHASE (1808-1873)

Salmon Chase, a descendant of Aquilla, brother of *William Chase,* was one of fifteen children, born in a large farmhouse in Cornish, New Hampshire. The house near the Connecticut River was surrounded by fertile meadows and rolling hills.

The boy had little schooling but attended a small school and was tutored in Greek and Latin. His kind father and his Scottish mother removed to Keene, New Hampshire, when Salmon was a boy of twelve years. There they ran the Ralston Hotel until his father's death. Salmon's father, a friend of Daniel Webster, was active in the community and honorably known in the state. The boy was taken to Ohio by an uncle, a Bishop of the Episcopal Church. There he received a good education, later attending Darmouth College in New Hampshire and becoming a brilliant lawyer.

Salmon, a man of dignity, integrity and great patriotism, became passionately aroused to the cause of freedom. He lost money, friends and bore social deprivations for his anti-slavery convictions. He was so active in every movement of that character that he was nicknamed "the Attorney-General in the Fugitive Law." He lent and gave many a dollar to keep anti-slavery papers afloat. Through the years he had acted as council for many Negroes who were claimed as fugitives from Kentucky. In his most noted case, he pressed his argument with such force that he enraged the entire slaveholding interests. It instilled in them the fear that so resourceful a man could deal the institution a heavy blow.

Back in 1841 he had been one of the foremost founders of the Liberty Party in Ohio, and at the National Convention of 1843 the platform was almost entirely his production.

When he became Secretary of the Treasury in 1861, the finances of the government were in chaos, the Treasury without money, and credit at its lowest ebb. In the war millions had to be fed, clothed and equipped. It became the gigantic task of Salmon Chase to formulate a plan by which the tremendous expenses could be financed.

The lowest rate at which money could be borrowed by the nation was twelve percent, so he worked out a theory of finance through a system of legal tender notes ("green backs"), shaped the legislation necessary, insisted upon and secured favorable action from Congress. He also originated the postal currency and formulated a method of taxation by which the North was able to secure billions of dollars for the preservation of the Union. Due to his extraordinary financial abilities, the army never lacked the means with which to carry on the "Great Cause." Even more than that, the country's position improved each year, so that, in 1869, the seven-percent bonds were selling at a premium.

There is nothing anywhere comparable with Chase's record as a financier. He not only devoted all of his energy to the freedom of the black race, but served his country in numerous other ways in the time of its greatest need. Suffering great personal losses, he practiced the "Great Divine Law" and was a shining example that true greatness depends *not* on what a person *gets* but on what he or she gives of self to the world.

RECONSTRUCTION

The untimely and tragic death of Lincoln made Andrew Johnson President from 1865 to 1869. During that time six states which had seceded were readmitted to the Union, even though Congress and the President were not in complete agreement.

Three amendments were made to the Constitution. The first declared every Negro free, the second made all Negroes citizens and the third made every male Negro a voter. Full pardon was granted to all who had fought against the Union.

In 1858 Cyrus Field started a company to lay a cable on the floor of the ocean, which was not immediately successful. By 1866 a new cable was laid, which made possible instantaneous communication between the "Old" and the so-called "New" world.

General Ulysses S. Grant was President for two terms (1869-1877). Soon after his inauguration the Union Pacific Railroad, started during the war, was completed westward from Omaha (Indian "upstream") to connect with the Central Pacific Railroad, which had been built from San Francisco. The total distance from New York to San Francisco by that route is 3,322 miles. The railroads changed all the relations with Asia, for the railroads shipped goods across the continent in much less time than by sea. They also opened up the rich country of the Far West for further settlement. Prosperous cities and towns quickly sprang up where there had been only a few cabins. They converted the vast country into groups of growing states, rich in silver mines, in cattle and sheep ranches, in farms of corn and wheat and in industries of many kinds.

In 1871 there was a great fire in Chicago, while terrible forest fires caused great destruction in Michigan, Wisconsin and Minnesota. Those tragedies were followed by a conflagration which caused widespread loss in Boston.

During President Grant's administration a treaty was made with Great Britain concerning damages done to United States war vessels built in Great Britain. The fact that such a matter could be peaceably settled was a change for the better.

Another business panic occurred in 1873, because of the building of too many railroads in the West. Again many thousands of businessmen lost everything when a large banking house in Philadelphia failed.

A highlight of the celebration of the hundredth year of independence was the opening of the Centennial Exhibition in Philadelphia in 1876. The buildings were huge structures of glass and iron, to which all nations of the world sent products of their industry or their art. Since the birth of the nation an industrial revolution had taken place, machinery having replaced industries run by hand.

Since the exhibition the electric light and the telephone have come into common use, and many new products and ways of doing things have transformed the country.

Unfortunately for everyone, the United States government would not settle disputes with the western Indians in the same peaceable way. Those in Oregon refused to be moved from their hunting grounds, and war ensued. The Sioux tribes, which had been driven from their "Black Hills" by gold seekers, also refused to go to the Indian territory. General Custer attacked them in their stronghold in Montana. In a desperate battle Custer and his entire command of several hundred men were killed. In time, however, and tragically for the Indians, they could do nothing but yield to superior forces.

During the Presidency of Rutherford B. Hayes, between 1877 and 1881, occurred four important events: the withdrawal of troops from the South, great railroad and coal strikes, the deepening of the mouth of the Mississippi River and the reduction of the expenses of the government in paying interest on debts.

President James A. Garfield of Ohio was inaugurated in 1881, but was shot and killed by a disappointed office seeker. He was succeeded by Chester A. Arthur of New York. In those years great destruction was caused by the overflow of the Mississippi. General prosperity, however, was shown by the completion of the East River Suspension Bridge connecting New York with Brooklyn. It was begun by John A. Roebling, the inventor of wire suspension bridges, and builder of several others before his death.

Postage on letters was reduced and the "New South" began to grow and prosper.

The first Democratic President since Lincoln was Grover Cleveland (from 1885 to 1889, first term). During his administration occurred extended labor strikes, an anarchist riot in Chicago, and the very destructive Charlestown earthquake.

In 1886 the largest statue ever made, the statue of "Liberty Enlightening the World," was unveiled and lighted in the harbor of New York. It was presented to the United States by the French people as a memorial of their friendly feeling toward Americans and as an expression of their confidence in the stability of the new government. The bronze statue represents the goddess or genius of Liberty holding high, upraised in one hand, a lighted torch, to show the way to those seeking the shores of the New World. In Rome the goddess of Liberty, to whom several temples were erected, was called Libertas. At night the torch is a guiding light to all incoming vessels.

Four important laws relating to the succession and the election of the President, interstate commerce and Chinese immigration were passed.

Benjamin Harrison of Ohio, grandson of a signer of the Declaration of Independence, became the twenty-third President in 1889. In 1889 Oklahoma (Indian "beautiful land") in the center of Indian Territory was finally purchased from the Indians. In the spring about fifty thousand people were impatiently waiting along the borders for Harrison's signal to enter and take up lands in the coveted region. Masses rushed wildly in, eager to get the first choice of land. Towns of rough board shanties and tents sprang up all around, the chief of which were Oklahoma and Guthrie, which shortly mushroomed into cities.

In 1889, soon after the centennial celebration of Washington's inauguration in New York, a dam in western Pennsylvania broke. It caused an unprecedented disaster, completely destroying seven towns and carrying away most of Johnstown. Thousands of lives and millions in property were lost.

Representatives of the leading governments of Central and South America met at Washington to bring about a closer union of the Americas for mutual advantage.

Four new states, Montana (Indian "hilly"), Washington, and North and South Dakota ("Dakota" meaning "friends or allies"), were admitted to the Union in 1889, making a total of forty-two states. They all wanted to be properly represented on the ocean. At their urgent requests the old, worn-out wooden vessels were replaced with several fine steel vessels.

In 1890 two more states, Idaho and Wyoming (Indian "large plains"), were admitted; Wyoming being the first state in which women could vote and hold office. Between 1800 and 1807 women had been allowed to vote in New Jersey. A law granting them similar power in Washington (then a territory) was declared unconstitutional by the territorial Supreme Court. In Utah such a law was repealed by Congress.

The greatest danger to America was beginning to be the dying out among the people of those hereditary traits through which the principles of the country's religious, political and social functions were laid down, and their replacement by traits of less noble character.

Heredity and racial disposition are strong and more stable than environment and education. Thus the bringing into the country from other countries of so many immigrants to be laborers brought about a change. The laborers, some having good qualities, others not, gradually began to outbreed their masters, thus lowering the high standards of morality and integrity on which the country was founded. Also, wars always are destructive of the best strains, spiritually, morally and physically.

For the world's future the destruction of wealth is a small matter compared with the destruction of the best human strains, for wealth can be renewed, while strains of the *real* human nobility of spirit are lost forever.

LXI

Gleams of Hope for Women

THE FIRST WOMAN in the "New" World to give women hope was the gifted Anne Hutchinson, who never stopped talking about tyranny. Exiled, along with Roger Williams from the Bay Colony, she and their followers had lived side by side in harmony and peace with the natives and had welcomed all creeds and those who were persecuted for their beliefs. Their settlements had been places of refuge and hope for all.

BETSY HAMILTON

Immediately after the Revolution several gentle little women began to move into their true realm. Betsy Hamilton was forty-two years old when left a widow. By the standards of her time she might have spent the rest of her life in seclusion. Instead she took the lead in founding the first orphan "asylum" in America, in a little house in Greenwich Village, part of New York. For years she personally taught children their letters, their Bible, as well as cooking and sewing. At the age of eighty-four, she, with her long-time friend, Dolley Madison, nearly ninety years old, formed in Washington a replica of the New York Asylum. They were also largely responsible for the Washington Monument.

Just before and after the turn of the century a few southern states tried to start small colleges for women, but all efforts were soon thwarted because of the advent of the Civil War. Woman, however, was beginning to move forward, as she was little by little given the advantages of education. The social and economic results furthered her cause, and education for women was started by Emma Willard in Troy in 1821, Catherine Beecher in Hartford in 1822 and Mary Lyon at Mount Holyoke College in 1837.

Emma Willard addressed the Legislature with a project for education which surpassed anything then known, winning the favor of the New York State Senate.

Mary Lyon knew that her great work was a step toward a better era

for women, even though the requirements of her school did not equal those of the better colleges of the North and East.

SARAH JOSEPHA HALE

Early in life Sarah became aware that the world was a "man's" world and that woman's status was a handicapped one. As a quiet girl, she longed for knowledge. Her mother, well educated for her day, taught Sarah at home but at college age she wanted more. From her brother at Dartmouth College she learned the things he had learned, but she soon married a young lawyer, David Hale.

Sarah continued to acquire knowledge, until she became one of young America's best-educated women of the early 1800s. With the death of her husband, and she herself frail, with five children to care for, Sarah at thirty-four faced despair. Aware, however, of her inner potential, she turned to writing. She produced a book of poems and a novel, *Northwood,* which became a best seller, and brought her an income. It also opened the way to a career in the comparatively new publishing field. A Boston firm, thinking there might be profit in a woman's magazine, offered her the job as editor. Because of the firm's eventual merging with the enterprise run by Louis Antoine Godey, Sarah became editor of *Godey's Lady's Book.* It became very popular and had a large circulation.

Sarah, the first woman to do many things well, worked to break the social, economic and educational shackles which had long hampered her sex. Seeing control of women's property going to their husbands, and women's wages taken by their husbands, Sarah determined to struggle for justice and fairness for all women.

She resolved to open schools for the education of girls and places where they could teach. Elmira College was founded in 1855, and Sarah was one of the first to help organize Vassar College, which was chartered in 1861 by the New York Legislature as "Vassar Female College." It was the first endowed college of college status for young women, but was hardly noticed because of the Civil War activities.

VASSAR COLLEGE

In 1855, Milo P. Jewett, an enlightened educator, who had a large and prosperous school in Alabama, suggested an idea to Matthew Vassar, a wealthy but uneducated Poughkeepsie brewer of French and English ancestry. The idea was that Mr. Vassar establish a real college for young women, a very radical idea at the time. Mr. Jewett told him that he "would perpetuate his name to the latest generations" and that "it would be the pride and joy of Poughkeepsie, an honor to the state and a blessing

to the world." Mr. Vassar was so pleased with the idea that it began to formulate in his mind. He is said to have made the following remark: "No one has congratulated me on my announcement to erect a monument to Fulton on 'Mine Point,' so I have now decided to build a college for women."

The great idea absorbed his interest, widened his horizons and developed his feeling for others. By sharing his large fortune, Mr. Vassar himself became a more fulfilled person than he had been. Someone has said that "as surely as he founded Vassar College, the College founded *his* great usefulness and happiness in life."

Mr. Jewett became Vassar's first President. Ground was broken for the first three buildings, the Gate House, Main Building and the Observatory on the site of the former racetrack and fair-ground, a short distance from Poughkeepsie. The large main building was the first institution in the world to be heated by a central plant in a separate building.

It was also the first of its kind in the world, considered from the point of view of its facilities, its equipment, endowment and plans for its large intellectual outlook. Mr. Jewett, in large measure responsible for its beginnings, should be ranked among the prominent seers. He resigned as President, however, before the opening of the college.

To Sarah Hale Matthew Vassar addressed some of his most confidential and intimate letters concerning the college. She it was who convinced him that the word *female* should be removed from the name. The word was deleted in 1866 and the college became Vassar College. She also supported him in his idea that women should educate women.

Whatever meant a better America for women and children held Sarah's interest. For them she worked in a quiet womanly way, becoming one of the greatest champions womankind was ever to have. For herself she built a monument which will endure, for through *her* efforts, Lincoln in 1863 proclaimed Thanksgiving a National Holiday.

As a result of a letter written by *her* to Matthew Vassar, one of the first important American women, Maria Mitchell, an astronomer, was chosen as the Director of the Vassar College Observatory in 1865. Her salary was $800 a year, with room and board for herself and her father. It was considered a great advantage that the new college for women should have a woman of such high mental and personal character to assist at its founding. She was essentially the "new woman," passionate in her search for knowledge and devoted to the "Cause" of women. She was the only one of the faculty who was widely known at home and abroad.

MARIA MITCHELL (1818-1889)

Maria Mitchell, born on Nantucket Island, was the daughter of William Mitchell and the sister of Henry Mitchell, a distinguished hydrog-

rapher, all descendants of Matthew Mitchell, who had come from Halifax in 1635.

William, a Quaker, was a schoolteacher and self-taught astronomer. For a time he was overseer at Harvard, employed by the United States Coast Survey.

Maria was her father's assistant. At the age of twelve she could regulate a ship's chronometer, at seventeen she understood Bowditch's *Practical Navigator,* while at the same time she was studying science in self-taught French, German and Latin.

At twenty-nine she had discovered a new telescopic comet and received a gold medal from the King of Denmark for her discovery. People were astounded by the accomplishments of Maria's early years. In 1848 she had been elected to the American Association for the Advancement of Science, the first woman to receive such an honor. She also became a member of New York University's Hall of Fame.

In 1861 she left Nantucket for Lynn, Massachusetts, where she used a powerful telescope presented to her by the "Women of America." She lived there until 1865, when she was called to be the Professor and Director of the Observatory at the new Vassar College. Maria, witty and brilliant, stands out prominently in early Vassar history.

The Observatory housed then the third largest telescope in the United States, later containing a new fifteen-inch reflecting telescope equipped with modern photographic equipment.

By 1871 Maria's salary was $2,500, and in 1886, two years before her retirement, the alumnae raised $10,000 for a Maria Mitchell Endowment Fund. In 1888 she became Professor Emeritus, and died the following year. In 1908 an observatory was to be established in her honor at Nantucket.

OTHER DEVELOPMENTS AT VASSAR

In 1865, after Mr. Jewett resigned, John H. Raymond became President of the College. He was well equipped by educational experience, having graduated from Columbia University, Union Theological Seminary and Hamilton Literary and Theological Institute.

Dr. Raymond's greatest work was the establishment and maintaining of a collegiate standard on a par with those of Harvard, Yale and Princeton. Vassar College, with its doors open to all, was the leader in education for women.

Dr. Raymond, Maria Mitchell and the gracious, dignified Lady Principal. Hannah Lyman, played a large part in the social life of the college.

At first the faculty was small and not well paid. Hannah Lyman was the "epitome of social elegance," who, even though conservative and strict, was perhaps not too much so in the early days of higher education for women. She brought English ideas from Montreal, where she had

supervised a girl's school, but she was also in accord with Vassar's aim of broader education.

From 1887 to 1926 Lucy Maynard Salmon, Professor of History, used progressive methods of teaching. Laura Johnson Wylie, a graduate of 1877, was Professor of English from 1895 to 1924. Mary W. Whitney, a graduate of 1868, one of Maria Mitchell's pupils and later assistant, succeeded her as Director of the Observatory and Professor of Astronomy.

In 1887 Dr. Elizabeth Thelberg became the college physician. A student wrote that she was "the prettiest little doctor I ever saw," so sweet and so unlike the usual doctor. She was a descendant of Jehue Burr and the Burr family of Fairfield, Connecticut.

Among the first three hundred and fifty students was Catherine Foote of Delhi, New York, great, great-granddaughter of Ebenezer Foote, the "Great Mogul" of early Delaware County.

Dr. Raymond's four-year-old daughter, Cornelia, was the "darling" of the campus. In her later years she was to write her memoirs concerning her life at Vassar. Some of the sentimental and homesick students were advised by Miss Lyman that there was to be no more kissing of "little Nelly." Her favorite friend was perhaps the astronomer, Maria, who, as Miss Raymond said, "never talked down to me."

Cornelia was graduated in 1883, a Phi Beta Kappa, a few years after the death of her father. The same year she became a teacher of at least ten subjects in the coeducational semi-private Delaware Academy in the Catskill Mountain village of Delhi. She taught there for two years, going from there to a girl's private school in Springfield, Massachusetts, where she taught for twenty-eight years. One of her pupils there was Katherine Blunt, who, after graduating from Vassar in 1898, was to become President of Connecticut College.

Miss Raymond was recalled by President James M. Taylor to the Vassar campus, where she was to be Warden in Raymond Hall for fourteen years. Later she was brought back at the request of President Henry Noble MacCracken until her resignation in 1936.

Dean Ella McCaleb, V.C., '78, returned to her college serving in various capacities, holding the post of Dean from 1913 to 1923. She was succeeded by Dean C. Mildred Thompson, class of 1903.

PROGRESS OF THE COLLEGE

In 1872 the horsecar route from Poughkeepsie was extended to the college. Also annual trips to the gem-like Lake Mohonk in the Shawangunk Mountains across the Hudson River were inaugurated. The excursionists were taken across the river by ferry and met by horse-drawn "carry-alls," which took them to the mountaintop lake of great beauty.

In 1875 Julia Ward Howe (1819-1910), social reformer, lecturer

and poet, was frequently a guest of Maria Mitchell, often giving lectures at the College.

By 1886 Vassar's steady advance began, women by then having a great part in the control of the College.

Numerous buildings at Vassar were the generous gifts of people who were interested in the college, later ones being gifts of alumnae.

John D. Rockefeller, a trustee of the college from 1888 to 1905, gave Rockefeller Hall, which was at first classrooms. He also gave two dormitories, Strong House in memory of Bessie Rockefeller Strong, a special student (1886-1888), and Davison House in memory of his mother, Eliza Davison. Many other splendid gifts, too numerous to mention here, were given by other people and groups who had a strong attachment to the college.

From daisies surrounding the Chapel, the gift of Mary Thaw Thompson, '77, and the chimes in the tower, the gift of Lydia Pratt Babbott, daisy chains were made. They were carried by the "prettiest and most popular" students of the Sophomore Class at Class Day. The Daisy Chain tradition began in 1890, but exists no more.

The first bicycles appeared on campus in 1891. They were soon followed in 1894 by the replacement of the old horsecars by electric-trolley cars.

In 1895 the first Women's Field Day in America was held at Vassar. The following year, 1896, was the first year seniors were graduated in cap and gown.

OTHER COLLEGES

In 1875 Wellesley College, mainly the creation of Mr. Henry F. Durant was founded in West Needham, Massachusetts. Mr. Durant's gifts to the institution were very large and intended for the collegiate education of young ladies. The campus occupied a situation of unrivaled natural beauty, surrounded by beautiful estates. The main college building was on an elevated plateau, overlooking Lake Waban and giving extended views of the surrounding areas. In architectural beauty, both of the exterior and interior, it was without a rival in the country. Since its founding, it has grown and progressed rapidly.

The same year Smith College at Northampton, Massachusetts, also in the midst of beautiful natural scenery, was founded, by Miss Sophia Smith of Hatfield. She bequeathed for that purpose a large amount of money. In her will she expressed her design, in the establishment of the institution, of furnishing means and facilities for young women to pursue courses of study as broad and complete as were afforded in the leading colleges for young men. Reverend L. Clark Seeley was the honored first President.

The following year, 1876, Johns Hopkins University for men was founded in Baltimore, Maryland. Radcliffe College, the women's college of Harvard University, had its beginning in 1879.

CLARA BARTON (1821-1912)

The nineteenth century produced another woman whose claim to immortality can be approached by few women in history.

In her childhood in Massachusetts she learned from her father much about the military activities of the Revolutionary War and the War of 1812. To him women's lives were counted of little value, as he always talked about the men. She was interested in and learned about the emergency field hospitals set up for the care of the wounded.

As a young woman she thought her name Clarissa too girlish, so changed it to Clara. She taught school and established the first public school in New Jersey. As the community grew, the management of it by a woman was criticized, and it was turned over to a man, causing her great frustration and ill health.

Later Clara went to Washington to seek a job. There, too, the path for a woman was rough. She remained there until the outbreak of the Civil War. Then she went into relief work, serving at the front in about sixteen major battles, nursing the wounded, cooking for them and sometimes cradling them in her arms as they died. In her work for soldiers she did not discriminate between the North and the South, but was like a mother to all, honored and respected by both sides.

Her major accomplishment was a steady flow of food and medical supplies, which she collected from donors, mainly women. She took them to the battlefields in mule-drawn convoys.

In time her wonderful executive ability brought her the appointment as Superintendent of the Department of Nurses for the Army of the James.

At the end of the war Clara undertook to search out the unidentified war dead, and founded the first National Cemetery in Georgia. Going to Europe in 1869, she learned of the work being done for various Red Cross Societies, and her dream was born. Not until 1881, however, was the dream realized in the founding of the American Red Cross, with Clara Barton as its first President.

She suffered personal frustration when the organization was made to conform to certain regulations, but for many years to come her "dream" was to have an enviable record of accomplishment.

Clara Barton was the most loved woman in America, and was on friendly terms with every United States President from Lincoln to Theodore Roosevelt. She also had close friends among the high-ranking officials

at home and abroad, including the reigning heads of many European countries. Throughout her remarkable life of service to others Clara always kept the "common touch."

BELVA ANN LOCKWOOD

In 1872 the first woman to be nominated for the Presidency of the United States was Victoria Clafin Woodhull, nominated by the People's Party. In 1884 women of all ages traveled from afar to a very unusual gathering of "bold females," who wanted to nominate a woman to be President. The gathering that took place at a Maryland farm astonished the male populace, for it was a stronger feminine declaration of independence than had ever before occurred. It was a declaration for the right to vote, to own property and to have careers outside the home.

Belva Ann Lockwood of Washington, D.C., a dignified, gracious and inspiring woman of middle age, was the nominee. She eloquently urged the women of the nation to "Rise up! By your vote you will take possession of the affairs of government." Some people favored her campaign, while others, for the most part men, ridiculed, insulted and tried to destroy her and the "Cause" of women.

Mrs. Lockwood, the wife of Dr. Ezekiel Lockwood, had as a girl been ambitious to receive a college education, when such a goal was considered indecorous and very daring. She earned three degrees before she finished Genesee College, Syracuse University and National University Law School. She taught school for low pay and found obstacles to surmount all along the way. The Court of Claims refused her admission in 1875, *only* because she was a woman. The Supreme Court was also firm in shutting her out. In 1879, however, she succeeded in getting through both houses of Congress a revolutionary bill, admitting women to the bar of the Supreme Court of the United States. She herself benefited by it and later was admitted to practice before the United States Court of Claims.

She became the very domestic wife of Dr. Lockwood, their home becoming a meetingplace for national leaders in the arduous struggle to improve the condition of women and bring about justice in other fields.

Mrs. Lockwood was victorious in winning the passage of a bill granting to women equal pay for equal work with men.

She also won millions of dollars for various tribes of Indians in land claims. Always she was ready to support any movement for human justice and rights and peace.

By the Presidential election year of 1884 she had become a powerful political figure. When asked to lend her support to the candidate of the Republican, she was angered, because both major parties had turned down every suffrage movement for the political rights of women.

She suggested to a magazine editor that women be nominated for important places, also that they have their own party, platform and nominee—which shocked even some of the suffragette fighters. However, she was nominated for the Presidency, at the farm in Maryland, at which she said: "This is to be the entering wedge—the first practical movement of women's suffrage. It will open a door to be shut no more, forever."

Some of the issues of her party were completely right and full of wisdom:

1. Equal, exact justice for every class without distinguishing color, sex or nationality.
2. Treat the Indian like a rational human being, make him a citizen, let him manage his own affairs.
3. Oppose monopoly, which makes the rich richer, the poor poorer.
4. Confirm laws for the several states, relating to the descent of property, marriage, divorce and limitations of contracts.
5. Strive to enter into a compact of peace with other nations, in order that the peace which we now enjoy may be perpetual.

Without funds and a strong campaign she astonished the nation by polling thousands of votes, with only eight states supporting her. She was not elected, nor had she expected to be, but her campaign was indeed a wedge. She was nominated again in 1888.

Many women were to go through a long, hard struggle before women's suffrage would become a law in 1920.

Until her death at eighty-seven, Mrs. Lockwood persevered in her determination to bring to her sex greater opportunities, privileges and human rights, never doubting the ultimate success of women's taking their places beside men in all phases of American affairs.

MARY BAKER EDDY

Frail, beautiful Mary Baker Eddy (1821-1910), born in the rural hills of New Hampshire, had been strongly influenced by the women in her ancestry, although she was by nature spiritually inclined.

Throughout years of illness, poverty, and unfortunate marriages and burdens she was awakened by her adversities to set out on a quest for Truth. Isolated in a tiny settlement in the mountains of New Hampshire, she constantly studied the Bible, and interpreted it in her own spiritual way, which differed from the harsh patriarchial doctrines under which people had lived so long.

Like many others Mary felt keenly the injustice of slavery, and while Harriet Beecher Stowe was writing her masterpiece she was writing

articles and poems against slavery, and felt a broad interest in the work of women everywhere.

At first Mary was misjudged and harshly treated for her "new" and "strange" views of God as a "God of Love," but when she was about forty-six she began to teach the principles of her noble faith. In her supreme spiritual triumph over mental and physical pain Mary Baker Eddy brought forth a profound spiritual belief, which was to benefit many people.

In 1879 she founded the Church of Christ (Christian Science) Boston and was given the endearing title of "Leader." She was to go on to establish the Massachusetts Metaphysical College in Boston and to write many works of a metaphysical nature. Also from her new faith were to spring very soon other fine metaphysical movements, two of which were Divine Science and Unity and the School of Practical Christianity, founded by Charles and Myrtle Fillmore about 1887.

CHARLES AND MYRTLE FILLMORE, FOUNDERS OF THE UNITY MOVEMENT

In 1885 Charles Fillmore and his wife, Myrtle, attended a lecture in Kansas City, Missouri, by Dr. E. B. Weeks of the Illinois Metaphysical College, run by Emma Curtis Hopkins. She had been associated with Mary Baker Eddy, but had disagreed with her "Christian Science" on some points.

Both of the Fillmores were crippled, he with tuberculosis of the hip and his wife suffering from tuberculosis of the lungs, at that time considered incurable. Both were in search of healing. They with their friends were also in financial difficulties, as all they possessed had been swept away in the collapse of the boom.

The lecture, however, was a crucial turning point in their lives. Myrtle, with a keenly receptive mind, was transformed by the one idea: "I am a Child of God and, therefore, I do not inherit sickness." Her husband was unimpressed. He was a mystic and had been a skeptic.

Myrtle was healed and became a channel for the healing of others. Little by little she prayed with and for others, so that the influence of her healing came to be like a religious movement. Mr. Fillmore became interested and affected as restoration of his own bodily health began to take place, incredible as it seemed to many who could not believe in the power of prayer.

Together Charles and Myrtle studied many teachings, fusing them with their own personal contacts with God into a movement which they called "Unity."

By 1889 the Fillmores began to give their lives to the ministry of heal-

ing and teaching, without recompense. They founded a magazine, *Modern Thought,* later to be called *Unity,* which was to serve millions of people the world over.

Myrtle Fillmore, given up to die at forty-five, was the true Founder of Unity's inspiring movement to clarify the metaphysical teachings of Jesus, to which she attributed her own healing. Unity has been interested not so much in creed and doctrine as in meeting human needs.

Mr. Fillmore explored every field of metaphysics, his pursuit being completely Christ-centered, with the deepest consciousness of the indwelling Christ. Self-educated, he was influenced by Emerson, Alcott, Shakespeare and Tennyson, and above all the Bible. He turned to religion as his great quest to discover the Truth of Being for himself. God became a living Presence to him which directed him into spiritual work and his many inspirational writings, which were in the future to become a great blesssing to mankind.

LXII

The Blight of America

ACCOMPANYING the great material progress, affluence and unprecedented expansion of America, as well as the desire of many who had acquired wealth quickly, were numerous disturbing conditions. Among them was the love of luxuries, amusements and lavish entertainments of every kind.

However, the greatest blight at the end of the century of material prosperity and the so-called "good life" was drunkenness, with its resultant personal and family tragedies all over the nation.

From the earliest days liquor had been brought over to the Wonderland from Europe and was the primary cause of the downfall of the natives, who were more spiritually than materially-minded. Its use had been almost universal in gatherings of various sorts, especially those of men. People quite generally took a glass of whiskey or rum several times a day and at night before retiring, "to make certain of pleasant dreams," as they said. Well-to-do farmers drank while at work, and no house or church was built without plenty of "spirits" to help them with the work.

In 1826 the "American Society for the Promotion of Temperance" was founded in Boston. In 1840 six men, who knew from experience the evils of intemperance, founded the "Washington Temperance Society." The societies did not insist on total abstinence from all alcoholic drinks, but only from the use of distilled spirits such as whiskey, brandy and the like. Later they required "total abstinence" from all that can intoxicate.

The movement did a great amount of good, but "strong drink" continued, and continues, to destroy the health and minds of countless individuals and families, causing much sorrow and distress in many homes.

Between 1880 and 1900 the population increased fifty percent. With opportunity on every hand, government in the country functioned chiefly to make the country safe and lucrative for capitalists especially. The government was a "paid agent," its scandals and its deals becoming blatant. The anger of the people in general was so aroused that they

were demanding reform. With no part in the government and no security from their land the American "rich" panicked easily. When the panic of 1893 threatened the loss of John Adams's fortune from the railroads, he broke down completely, along with other "leading" men. They lacked the spiritual resources to meet and overcome adversity.

In 1887 the island of Hawaii was annexed, as a naval coaling base, but the main impulse for annexation came from American property interests there, dominated by Judge Dole and the Sugar Trust. With the support of U.S. Marines they carried out a revolt against the native Hawaiian government in 1893, and at once negotiated a treaty of annexation with the American minister, which they hastily pushed through the Senate, before the new President, Governor Cleveland, came into office. Cleveland was a man of integrity and was opposed to expansion of any kind.

THE FINAL CONFLICT OF THE RACES

The red face, clean, manly, strong, fearless and kind, was filled with a religion that was not built on books or creeds or occasional observances. It was built on selfless service to others who needed help and deep reverence for the Source of Life in its many manifestations. Silence was the cornerstone of its character, as it is now being realized that the higher self of the individual is the cornerstone of character, the chief stone in the building of life. If you asked a red man, "What is Silence?" he would answer, "It is the Great Mystery—the Holy Silence is your higher self or The Voice in your heart." He would also say that the fruits of Silence are self-control, true courage, endurance, patience, dignity and justice.

One of their prayers was:

> O Great Spirit of my fathers, this is my prayer,
> Help me to be *just,* even to those who hate me,
> And at all times help me to be *kind.*
> If mine enemy is weak and faltering,
> Help me to the *good* thought that I forgive him.
> If he surrenders, move me to help him
> as a weak and needy brother.

Another of their prayers was:

> O Great Spirit of my fathers, help me to
> wholly void my heart of *fear,*
> And above all things, O God of my people and my soul,
> Help me to be a *man.*

On the other hand, the white frontiersmen, plainsmen and backwoods types of the white race were in general treacherous, cruel and murderous. They were victorious over the Indians as they pushed them farther and farther to the west, because of their superior weapons. They had guns to match bows and arrows, and the knowledge that backing them was an army in great numbers of their own kind, cruel, selfish and greedy, desirous of ridding the country of the whole race. The vice of the white men was their ever-present urge for expansion by encroaching on lands that belonged to others.

By all evidence the heroic red people were the ideal people, whose system and thought were better than those of a great many of the white invaders who had conquered them.

When the white missionaries tried to convert the Indians to Christianity they were unable to do so. After listening to a sermon by a missionary one day (they never interrupted), a Chief rose and said, "Why do *you* tell *us* to be good? We Indians are not bad. You white people may be, but we do not need what you tell us about. If you say there is but one God, then we worship the same God as you do, only in a different way. If there is but one religion why do you white people differ so much about it—why do you not all agree?"

One Indian, told that he must not drive his team on Sunday, the Lord's Day, said, "Oh, I see. Your God comes only one day a week. My God is with me every day and all the time."

Another missionary tried to tell the Chief this way: "But the Great Spirit you worship is not the same one we worship." To this the Indian replied, "Then there must be two Gods. Your God made a land for you across the 'Big Waters.' He gave you homes to live in and things to eat. He gave us tipis to live in and buffalo to feed on. But your white people did not like the land your God gave you and you came over here to take our land. Because you did that how do we know if we can accept your God—that he won't take everything from us too, when we die and go to *your* hunting grounds?"

The missionary told them that they must learn to pray, to which the Chief replied, "We do pray. This is the prayer that we pray at our 'Sun Dance Thanksgiving':

" 'Great Spirit of our fathers, help us and teach us in the way of Truth and keep us all on our true Father's path, so that we may be in good condition in our minds and in our bodies. Teach all of the little ones in your way. Make peace on the earth. We thank you for the sun and the good summer weather again and we hope that they will bring good crops of grass for the animals and things to eat for all people.' " Could any prayer be more Christian in spirit?

To one missionary "Red Jacket" said:

"An evil day came upon us. Your forefathers crossed the Great Waters and landed at this 'island.' Their numbers were small—they found *friends,* not enemies. They told us they had fled from their own country for fear of wicked men, and came to enjoy their own religion. They asked for a 'small seat.' We took pity on them and they 'sat down' amongst us. *We* gave *them* corn and meal. Some of *them* gave us poison [liquor] in return. Tidings were carried back, more came to dwell with us, yet we did not fear them. Their numbers greatly increased and they wanted more land. Our minds were opened, we became uneasy and wars began to occur. You have destroyed our people and our country, so that we have scarcely a place left where we can 'spread our blankets.' But you are never satisfied, you even want to force your religion on us. You say you are right and we are 'lost.' Our religion too was handed down. It teacheth us to be thankful for all favors, to love each other and be united. We have never quarreled about religion as you do; we only wish to enjoy our own. Your people have cheated and lied and broken treaties. We never have done those things."

Among the noble race were seers and prophets with deep natural insight and occult powers. Their "Spirit Dance" was entirely Christian, except for difference in rituals. It taught non-resistance and brotherly love in ways that had far more significance for them than any missionaries could offer, yet for taking part in the dance many hundreds of red men, women and children were brutally slaughtered by the army of the American government on December 29, 1890.

The red man's gospel was the gospel of manhood and womanhood, the gospel of right thinking. Their culture was better than that of the white race, for spiritual arrogance was foreign to their nature and teaching.

The so-called civilization of the white people became a failure because of its money madness, extreme commercialism, its lust for power and lack of integrity and thought for others. It must by belated repentance and deep remorse ask for forgiveness for the wrongdoings of the government and many of its people. Many there were who departed from the ways of wisdom, and brought about much sorrow and chaos to what was once the Wonderland of a people of true nobility. All America must sincerely feel and pray the Great Indian prayer (which is equally a Christian prayer): "Great Spirit, show us the way of wisdom and give us strength to follow it without fear."

As the nineteenth century drew to a close, America was almost a "New Europe," for, from every nation, thousands of immigrants from numerous countries had come to the "Land of Promise." Racial characteristics mingled, as before, in varying proportions but without equilibrium, and lived on, the Teutonic and Roman materialistic tendencies predominating.

The primitive Teutons, in changed garb, appeared in the love of pretension, great feasts and sports and homage to wealth, power and position, with its fashions, fads and fancies. They had a passion for stimulants and excitement, with a combative and daring instinct in taking risks, as well as a general aversion to spiritual matters.

The Romans lived on in law and outward forms of everyday life and religion, in self-love, superficiality and in material vision mainly. Practical and unable to distinguish between the fundamental Truth and error, they put the glory of the individual, as of nations in the world about him, not in the inner world, the attributes of the Soul, but in the outer world and circumstances of fortune. Engrossed with the activity of the world about them they thought they governed it, not realizing that what they imagined to be under their direction was really a mighty force everywhere present and in everyone who becomes aware of its Presence.

Others, with Alpine traits, placed spirituality above materiality and the glory of the individual within himself, not in outward appearances or circumstances surrounding him. They were in general the pioneers of Truth, lighting the pathways for others to follow, not primarily for the good of a few individuals but for the good of all mankind and peace to a distressed world.

LXIII

Delhi, "The Garden Spot of the Catskills"

(1850-1870)

THE LITTLE "GARDEN" in the hills, planted before the turn of the century, began to bud and "came to flower" about the middle of the century. It followed the general trend of prosperity in America, giving homage to materiality and the intellect.

Two covered bridges, built by Bryan Burgin, crossed the river about half a mile apart, at the ends of Bridge Street and Kingston Street. A road was constructed for some miles up and down on the river side of Round Top.

In the 1850s the nearest railroad station was at Hancock, about forty miles away. The village was reached by a "Coach and Four," which went along a road for a time, flanked on one side by a mountain and on the other side by a steep precipice, with the river rushing below.

There was no running water in the buildings. Water had to be carried in from wells or from cisterns or barrels of rainwater. In the houses movable wooden tubs were used for washing. All buildings were lighted by candles or small "spirit lamps," followed shortly by kerosene lamps.

One by one four hotels were built in the "garden" as Delhi became a popular resort, and some people began to go through the village who needed accommodations. The old Judson House, the first, eventually became the American House. Others were the Edgerton House, the Central Hotel and the Kingston House. In the American House and the Edgerton House, with three large porches crossing the front of each floor, large ballrooms were available for the quite elegant affairs of the "social set," which took place often.

An annual county fair had been started, with the fairgrounds at the upper end of the village near the river. Through the coming years the fairs became gala events, which brought many conveyances and people to the village. A racetrack surrounded the grounds, and a large—for the

time—grandstand was erected near the old "Swamp." During the winters the hill-surrounded "Swamp" was one source of the ice supply of Delhi for the summers. Later it became a rendezvous for lovers of ice skating as well.

DELAWARE ACADEMY

In 1856 the early school building no longer filled the needs of the growing "seat of learning." The school was later to be moved to Second Street and converted into a Union Free School. Accordingly, in 1857, by a unique system of scholarships, the sum of $40,000 was raised for a new school building and two boarding halls for out-of-town teachers and students. Twenty acres of Ebenezer Steele's farm along Steele's Brook were bought and a sightly hill chosen as the site of the Academy. The word *Academy* came from the Greek "Garden of Academus" at Athens, where Plato had founded his School of Philosophy.

Where the brook crossed the lower end of the village Main Street, a picturesque stone arched bridge had been constructed, as well as a separate walkway for pedestrians. A stone wall separated the grounds from the street, while a stone walk was laid along the bank of the brook and bordered with maple trees. The walk wound up to the buildings.

The imposing white-pillared Academy was topped with a belfry, where the large old bell, which had summoned children to the old building, was hung. It became a cherished tradition as time passed on. The school building of Grecian architecture overlooked a grassy slope to a flat area, beyond which was a natural amphitheater. The field below came to be used for baseball games and other school activities.

During the Civil War years classified ads often appeared which offered for sale scholarships for one or more terms, with time stipulations for their use. Parents sought buyers for the scholarships of their sons who volunteered for army service, thus being prevented from attending the Academy.

Discussions led by prominent people, among whom were the Reverend J. H. Robinson, Minister of the First (Scotch) Presbyterian Church, Samuel Gordon, Seth Wight, Walter H. Griswold, William Youmans and Judge Gleason, led to the adoption of the Resolution that "the scholarships of Delaware Academy are a paralyzing incubus and should be extinguished."

No expense was spared and an editorial in the paper stated: "With advantages of location, buildings, Library and Astronomical Apparatus and an able board of instructors, we think we may safely say that Delaware Academy will be unsurpassed by any academic institution in the state, should the above intimated course be pursued. The success of the Academy must be gratifying and complete"—as indeed it proved to be,

because it attracted a considerable number of students from other parts of the state, including New York City.

In the building Professor J. L. Sawyer was Principal. He was followed by several others, including S. Fitch, L. D. Miller, and William Wight, to about 1875.

THE FAMILY OF DR. FERRIS JACOBS

Ferris Jacobs, Jr., son of the highly-esteemed Dr. Ferris Jacobs, received his education at the older Delaware Academy, Franklin Institute nearby, and Williams College. There in 1856 he graduated with his distinguished classmate and friend, James A. Garfield, later to be the twentieth President of the United States.

Early in the Civil War he enlisted a company of cavalry that became known as Company E of the Third New York Cavalry. Fifty-five of the men were from Delhi, some detachments being recruited from nearby villages. About five thousand men from Delaware County served in the war.

Taken to Washington, Jacob's company was subjected to the rigors of winter training. Ferris entered as a Captain, becoming a General in a short time. By 1864 he was placed in command as Lieutenant Colonel of his regiment, which saw much service in the conflict.

With the end of the war he was mustered out as Brigadier General for his meritorious service. He was one of a select number from the hills of Delaware County to serve America.

Returning to Delhi, Ferris became a brilliant lawyer, as well as the District Attorney of the county. He was later elected to Congress, serving in the House of Representatives. He had a fine speaking voice and unusual eloquence as an orator. General Russell Frost of Norwalk, Connecticut, originally from Delhi said: "Ferris Jacobs was probably the most accomplished orator and public speaker on all occasions, that Delhi ever had."

Another Delhi native said: "I remember hearing Fred Douglass, an ex-slave at a rally in Walton attended by several notables, i.e., Salmon *Chase,* of Ohio, descendant of Aquilla of the English Chase family, Senator Chauncey *Mitchell* De Pew, a descendant of *Matthew Mitchell,* Theodore Roosevelt and others, but our own General Ferris Jacobs, Jr., outshone the best of them."

His death at fifty years of age occurred later, in 1886.

James LaSalle Jacobs (born 1886) was also a descendant of Dr. Ferris. He married Mary Penfield, the daughter of James K. Penfield, whose father, Orin, had presumably come with other Fairfield people in the early days. He was one of the first members and deacons of the Second Presbyterian Church. James and Mary Jacobs spent most of their

lives in the Adirondack Village of Tupper Lake, where he was for many years President of the National Bank there and also Superintendent of the Santa Clara Lumber Company, owned by his uncle, Titus B. Meigs, whose wife was Lucia Ferris. The marriage of Titus and Lucia was the first marriage ceremony to take place in the dignified Second Presbyterian Church, on May 16, 1860.

The first infant baptism was that of Frances Julia, a daughter of Jabez P. and Unice Meigs, on April 19, 1853.

James and Mary (Penfield) Jacobs were the parents of three daughters, Elizabeth, Eleanor and Isabelle, who, as children, in days to come were to spend most of their summers at the Penfield Homestead at the foot of Round Top.

Mary Penfield was Carrie Stoddart's closest friend in school days and for many years. Eleanor Jacobs and Gertrude were the same age and were also very close friends during the summers spent at the Penfield homestead.

One summer Mama took Gertrude up to visit the Jacobs family in Tupper Lake, in the Adirondacks. What fun it was!

James K. Penfield and his wife had another daughter, Isabelle, who lived all her life at the old home. They also had two sons, Charles O. and Samuel, Samuel remaining in Delhi all his life. He married Helen Sackrider from Hobart. Their two daughters, Dorothy and Margaret, still occupy the Penfield Farm, the former Youmans Hill and home.

Charles O. Penfield married Adele Ernst. They left Delhi to make their home in California when their only son, James K., was a small boy. He was to grow up to become a United States Ambassador to Iceland.

UNION OF GRISWOLD AND STODDART

After the death of her husband, *John Churchill Stoddart I* (1820-1855), *Sarah Mitchell Stoddart* lived on Elm Street in Delhi, with her young daughter, Elizabeth, and her four-month-old son, *John Churchill Stoddart II*. Her husband had been one of the largest stockholders of the Delaware National Bank, of which Walter Griswold was Cashier.

Among other stockholders of the bank at the time were *William Stoddart,* John I's father, and Tracy G. Rich, who married William's sister, Esther Stoddart. They later lived in Binghamton. Others were Samuel Sherwood, Charles Hathaway, Charles Marvin, Donald Shaw and Robert Parker.

During the sad and somber years of the war, Sarah, with other ladies, helped as much as possible in gathering things for bandages to send to the front, continuing to be a member of the Second Presbyterian Church.

Abner Thurber's farm up the river on the other side of the village was

one of the stops of the "Underground Railway" for the runaway slaves going to Canada. He was a firm abolitionist.

Items like this in the issue of May 8, 1860, were frequent in the local papers: "Delhi is in her glory. The bloom is on her orchards, the perfume of flowers loads her air. The fountain in the Court House Square throws its sparkling jets in the sunshine and the birds give choice concerts, gratis, every morning."

The high prices paid for Delaware County butter at that time enabled many farmers to pay off their mortgages. Lumbering had passed its highest peak, and farmers, finding that they could specialize in farming operations, turned more to dairying. The first pasteurization of milk in the area was done in Delaware County.

The area was becoming known far and wide as a dairying country, for the well-watered land was rich in alluvial soil. Farming included dairying and the raising of sheep, hogs and poultry. The breeding of sheep was extensive at the time. During the 1840s and 1850s beautiful dark blue and white woolen blankets were made by John Phelps, who had settled on a farm near the village. The following information concerning them was found: "Their designs vary some, but one detail is the same in all the Delhi coverlets. It is a spread eagle in each corner and over its head thirteen stars, representing the original thirteen colonies. Bordering some of the coverlets are graceful patterns of weeping willows interspersed with robins." It is said that Phelps became insane and completely destroyed the loom on which the blankets were woven, so that members of his family who had assisted him in the weaving were unable to make any more blankets.

Delhi excelled in the making of butter and maple sugar products, as many maple tree groves called "sugar bushes" abounded. In the spring, while the snow was still deep, the farmers "tapped" the maple trees to obtain the running sap. Gathering the buckets of sap on "sap-sleds" they boiled it down in large kettles suspended on tripods over a fire. At "sugaring-off" parties the boiled sap made delicious syrup, maple sugar, or "jack-wax," which was the boiled syrup poured over big pans filled with snow.

Only wood, which was so plentiful, was burned for fuel. There was no running water, and kitchen utensils were of heavy iron, tin or wood. Straw and featherbeds rested on wooden slats, and the streets were unlighted. In some places wooden planks served for sidewalks.

Walter Griswold, an ardent Episcopalian, was a descendant of the Saybrook family, originally from Warwickshire, England. Two of the family had been Governors of Connecticut. Besides being Cashier of the bank and later, President, Walter was a Church Warden, President of the Board of Trustees of Delaware Academy, Director of the Delhi Water

Works and Trustee of Woodland Cemetery, located on a sightly hill opposite Round Top. He was a widower with two children, a daughter, Julia Elizabeth, fifteen years old, and a son, Sheldon Munson (born 1861), about three years of age.

According to the records of the Second Presbyterian Church, Sarah Stoddart and Walter Griswold were married on May 9, 1864.

Walter owned the L-shaped house, which had been built about 1812. Mr. and Mrs. Sheldon Griswold lived in the home at first and were parents of two children, *Walter* and Elizabeth. Walter had two children, Sheldon and Janet, while Elizabeth married Thomas Edgerton, ancestor of Sheldon Edgerton. The house was situated on a large corner lot at Main Street and Bridge Street, a short distance from the covered bridge which spanned the river to the road called Delaware Avenue. At the time there were five covered bridges between the hamlets of Bloomville and Walton, a distance of about twenty-five miles. The house was a rambling structure of more than a dozen rooms, with a large attic over the kitchen and dining ell. In the rear corner of the lot was a large barn. The simple, unpretentious home, surrounded by a white picket fence, had the appearance of security, stability and contentment.

Like other early homes the big house was known for its hospitality and was one of the centers of "society" of the era.

With their combined resources, the Griswolds were among the most substantial of the year-round "elite" families of the village. Like many of those who had been fortunate enough to acquire material wealth, Sarah came to take great pride in the prestige that riches brought, "looking down" somewhat, like others in the village, on those in humbler circumstances than her own. The natures of all individuals vary greatly in their unfoldment and in their concepts of true values.

Walter and Sarah with the four children occupied the spacious white house with its long green shutters and bright green lawn. Where the L made a square lawn, John planted a small pine tree which was to grow into a beautiful pine, still living in the last part of the twentieth century. At the side and rear of the lot were flower and vegetable gardens. In the pleasant and uplifting surroundings of the valley village the stepbrothers and sisters grew up, all attending Delaware Academy and being a part of the young "social set."

After four years Julia, nineteen years old, was married to George G. Davidson, Cashier of a large bank in Albany, and left her home in Delhi. As the others grew up they were part of all the exclusive social affairs of the lively village, having many happy times.

After graduating from the Academy, Sheldon, tall, handsome, personable and genial, attended Union Theological Seminary, receiving his Bachelor of Arts, Masters of Arts and Doctor of Divinity. At heart he

was a true missionary and throughout his life pursued missionary endeavors. He married Kate Maxwell Van de Bogart and was to go into greater and greater achievements in the coming years.

John graduated from Williston Seminary in East Hampton, Massachusetts. The Seminary was founded in memory of the first minister, Reverend Payson Williston, by his son, Samuel, who acquired considerable wealth in the manufacture of buttons.

John excelled in mathematics and was employed in the bank for a short time when his stepfather was President. Preferring the study of law, however, he entered the well-situated law office of Davie and Arbuckle on the Main Street corner of the Court House Square, eventually becoming the sole occupant of the lower floor, and owner of the building.

John was a very quiet, retiring young man, who, however, was very congenial when with close friends, and had a reputation of being the most graceful dancer at the "balls." John was also a good baseball player, as well as a horse lover. Because of his great fondness for them, he kept a fine team of spirited steeds, which were his pride and joy. He prided himself on being able to drive any team of horses, however lively they were.

In the May 15, 1935, Old Home Week Special Issue of the *Delaware Republican,* one corner was headed "Do you remember when?" One item was: "—when the late John C. Stoddart and Robert Taggart were the most graceful skaters on the Mill Pond?" Another was: "—when Herm O'Neill and Pat Hall jumped over rows of barrels while skating?" Some of the most adventurous enjoyed playing "tippening," which was skating over very thin ice.

The Mill Pond, near the Griswold home, had been made by a dam, constructed for the use of the Penfield Milling Company. Throughout many winters both the Mill Pond and the Swamp were popular places with merry skaters, who enjoyed the long cold winters, for their hearts were young and gay.

PEASE-PEAKE UNION

Meanwhile, *Helen Maria Peake* (1839-1928) of Delancey, descendant of the Assonet Chase line, and *Henry Pease* (1838-1908), son of *Gad Pease II,* also attended Delaware Academy. They had known each other through the years, where, at country gatherings, Henry, gifted with a beautiful tenor voice, was one of a quartet, which went about the county entertaining at social affairs.

Helen Maria was a small charming young lady with curly brown hair, twinkling eyes, a captivating smile and modest, winning ways. She was

endowed also with a fine intellect and high ideals, together with a very retentive memory and a natural gift for spelling.

After her graduation from Delaware Academy Maria, as she was called, became a very successful teacher, always beloved by her pupils and exerting an uplifting influence on them. With her gentle ways and reverence for life, combined with a "singing heart," great patience and understanding, she was always ready to help the unfortunate. Her life's creed was never to say an unkind word to or about anyone.

Henry and *Maria* were both spiritually-minded and their "hearts in tune." In 1868 they were wed and started their journey through the years together. They began their life on a new farm which Henry built on Spring Valley Road, near the old Pease homestead, where his brother Herman lived. Theirs was a *true* marriage, for their hearts were "linked together for aye."

Love is not passion, love is not pride,
Love is a journeying side by side.
Not of the breezes, nor of the gale,
Love is the steady set of the sail.

Deeper than ecstasy, sweeter than light,
Born in the sunshine, born in the night,
Flaming in victory, strongest in loss,
Love is a sacrament made for a cross.

ANONYMOUS

They were ardent members of the Baptist Church, of which Gad II was a founder. They worked hard together, but were ever happy and contented with their inner riches on the farm, for they were "one in spirit"—the one great secret of a successful happy marriage.

Soon a daughter, Mabel, was born to them but, sad to say, she lived only about one or two years. Later they were to be blessed with another daughter who was to become a great joy, not only to them, but to countless numbers of people who came to know her, as her wonderful God-given spirit unfolded, as the years were to roll on.

Henry's brother Herman married Antoinette Robinson of Delhi, sister of Albert and of Nelson C. Robinson. They became the parents of three sons, Jerome, Burton and Donald, all having musical talents.

Nelson Robinson did a flourishing business at Fall Mills, at the foot of Wautauga Falls, where the first log schoolhouse had been built. His home was near the stream as it emptied into the Delaware River. He made wagon wheels and fixed "anything that a farmer breaks."

The mill was the first and oldest in the county and was repaired and rebuilt many times. For some years a sawmill, which gave the section its name, stood at the top of the falls. During high water at one time it was swept over the falls, tragically carrying with it a young child, who had been playing in the mill.

When the milling of grain declined, that part of the business was abandoned and Mr. Robinson began making truck bodies. Mr. and Mrs. Robinson were the parents of a son, Howard, and a daughter, Millicent.

For some years cider was made at the mill, local boys making annual pilgrimages to the mill to "drink their fill, on the house."

Operation of the mill was to suffer a severe setback in later years, when a new bridge was erected across the "old mill stream" which furnished the waterpower. The road workers raised the stream bed so that it filled in the tail race, making operation of the two big waterwheels impossible.

One of Henry Pease's sisters, Frances, married Jerome Goodrich, a lawyer in Delhi. They made their home on the beautiful new street, called High Street, opposite the green, wooded Round Top. The children of Jerome Goodrich and his wife Frances (Pease) were two daughters, Mary and Isabelle, and a son, Howard.

Another sister married a Mr. Bisbee and went to Norwalk, Connecticut, where they settled.

Helen Maria's two sisters married, Bessie becoming the wife of Marcus B. Williams of Albany, and Sarah marrying Mr. (?) Frisbee and settling in nearby Oneonta.

Their tall and handsome brother, Cyrus Augustus Peake, also very studious, was endowed with a keen intellect. After graduating from Delaware Academy, he graduated from Union College, fourth in a class of forty-five, with a well-stored mind and a distinguished record for scholarship, and ranking high in oratory.

Cyrus's manner was grave and serious, but with it he had a cheerful and engaging disposition. He was not aggressive at all but of a very modest and retiring nature and very liberal views—a man of dignified manner and imposing presence as well as the strictest integrity and absolute justice.

He became a well-known lawyer and at one time Acting Judge of Yonkers, New York.

In 1874 Cyrus married Harriet Greenman (?) of McGrawville, a small village near Cortland, New York. They became the parents of a son, Howard de Ver Peake. It was at McGrawville that the great Warner Brothers corset business had its beginning, and Harriet was related to the Warners. (In my childhood, I was not concerned with things like that.)

However, in the same year, 1874, Dr. De Ver Warner and his brother, Dr. Lucien Warner, started what was to become the great Warner Brothers corset business, the first company in America to make fine corsets. It started in a very modest way with the partnership of the two brothers.

The first "Health Corsets" were made in a little shop in McGrawville, New York, a single room but twenty-five feet square. The first factory building, in Bridgeport, Connecticut, was erected in 1876. Eventually the factory was to cover two city blocks.

In 1899 the partnership was given up and the Warner Brothers Co. incorporated, with Dr. I. De Ver Warner as President, Dr. Lucien C. Warner as Vice President and De Ver H. Warner, who entered the business at the age of nineteen, Secretary and Treasurer. The largest expansion of the company took place about 1912 and was to continue, with many branches at home and abroad.

In the late 1860s the village of Delhi was ravaged by fires and floodwaters, which inundated many businesses near the river and took away both bridges in Delhi and others in surrounding areas.

New covered bridges were built in 1870 by Judge Murray's brother, Robert Murray, master builder. The lower bridge was recovered, dismantled and taken to East Delhi, where it was reassembled and called Fitche's Bridge in honor of Dr. Fitch, who began medical practice there in 1799. It still spans the river, a nostalgic reminder of bygone days.

After the war Judge William Murray bought almost eighty acres of land on the hill bordering the woods of Round Top. There he planned to build a "mansion" overlooking the lovely valley and the village nestled between the hills.

William, born in 1820, and two brothers, Robert and David, were sons of one of the pioneer settlers, William Murray, who had come to the land of hills with other Scottish folk. They had settled in the Andes-Bovina area, and life was hard and difficult, with little chance for education. However, they read avidly and studied whatever books they could get. By becoming leader in a temperance organization of young men, William overcame his timidity and discovered his talent for speaking.

At the age of twenty-three he and David attended Delaware Academy under the leadership of Reverend Daniel Shepard. By great frugality they were able to help with their school expenses.

David was to graduate from Rutgers University in 1872 and be, for a year, Principal of Albany Academy. In 1873 he was engaged by Japanese authorities as a teacher. He has been credited with laying the groundwork for the Japanese educational system, for which his memory was to be long honored in Japan.

William entered the law office of one of Delhi's fine lawyers, Samuel Gordon, who built the large red mansion opposite the Square. He was

elected Justice of the Peace for two terms, and became a member of the bar in 1848, marrying Rachel Merwin of Bloomville in 1850.

William was elected District Attorney and in 1863 County Judge and Surrogate of Delaware County. In 1868 he was appointed Justice of the Supreme Court for the Sixth Judicial District and was reelected without opposition and again later. His great popularity was due to his personality, combined with his legal knowledge and great fairness.

By 1868 with his brother Robert as the builder, he completed his dream of his home on the hill, where he lived with his wife and children until she died in 1874. After her death his son David was the owner of the home.

In 1868, in the administration of President Grant, the Board of Supervisors authorized the expenditure of $30,000 for the construction of a new Court House of brick trimmed with stone. J. G. Perry was the architect and Robert Murray of Hamden the builder.

The fence around the Square was taken down, as many of the posts were rotting. The former Court House was moved back to the foot of the hill, facing Court Street. It was to become the Village Hall, with quarters for the Fire Department underneath. Along the eastern side of the building was still to be seen the triangular top of the pillared portico of the former Court House. The frame of the tower was raised and the bell, weighing 3,086 pounds, and purchased by the Fire Department, was twice as heavy as any other bell in the village.

Ground was broken on the Green for the new Victorian-style building as well as a house for the County Sheriff and the jail. Judge Murray accidentally fell into part of the excavation and broke one of his legs.

The imposing new structure, crowded to capacity, was appropriately dedicated in 1870, with Judge William Murray presiding. The following year he began to move his extensive law library into the edifice, where his collection was the nucleus of a fine law library.

In the spacious high-ceilinged rooms of the Court House were to be hung portraits of all the Judges who had presided over legal functions since 1797.

About eighty years later the painter Steven Dohanes was accidentally to find in the Court House and Square with its Soldiers Monument and bandstand the background for the Independence Day Cover he had been commissioned to paint for the *Saturday Evening Post.*

In the same year, 1870, a new steeple was built on the Baptist Church for its new bell weighing 1,555 pounds.

Judge Charles Hathaway had opened up a new street, Clinton Street, and a building boom was in progress. A flagging fund was established and a splendid job of flagging was done on the walks of many homes, especially on Second Street. There are still today in the village huge flagstones,

adding a decorative touch. Alas, many cracked and broken ones were not replaced, and the diagonal symmetry of the walks across the Square had to be blighted by concrete repair patches instead of being replaced with native stone.

In 1871 the first train of the Rondout and Oswego Railroad arrived at Dean's Corners (later Arkville). In jubilation it was announced that the Steamboat Express ran from there to Kingston in three hours. W. W. Clarke had the stage run from Dean's Corners to Delhi.

Plans were also formulated for erecting a depot for the expected arrival of the Ontario and Western Railroad, but it was 1872 before the plans materialized.

LXIV

The Threshold of a New Era
(1870-1900)

LIMITED ACCOMMODATIONS for transportation were becoming things of the past. The erection of brick and wooden buildings was adding not only strength but also beauty to the busy sections of the village.

Up the Spring Valley road at the "Merry Brook Farm" of Maria and Henry Pease, a lovely, longed-for baby girl came into the world on November 17, 1870. The new baby, with a heritage of inner wealth, a fine intellect combined with the innate spirituality of most of her forebears, was named Caroline Juliet. Caroline was from the Latin *Carolus,* meaning "noble-spirited."

A picket fence with a swinging gate and a row of maple trees were in front of the homey, spacious house. Near the gate stood a stone hitching post, at which to tie horses. A large raised "stepping-stone" near the road was for the convenience of people getting into or alighting from the horse-drawn carriages of the day. Up the road a little was the always welcome wooden "watering-trough" of spring water. Almost every farm in the hills was blessed with one or more "singing springs." Some were covered with small wooden or stone "well-houses" where the sweet waters could be drawn up with strong ropes attached to large oaken buckets.

Near the kitchen door of the Pease farm was a garden of old-fashioned flowers, beyond which was a tool shed for repairing implements, and an apple orchard, fragrant and beautiful to behold in the springtime and loaded with delicious apples in the fall.

Maria felt that there was music everywhere, if one has "ears to hear." That was why she called the little brook, which wound its way down from the lake (Maratanza) and flowed along at the back of their home, Merry Brook. At the back of the house next to the brook was a "cooling room." The brook meandered through the meadow, then under a little wooden bridge, across the road. A little farther along, near the home of "Johnnie Hunt," the brook widened before dropping off cliffs in a

series of small bewitching cascades. They had been given the name, "Spider Falls," because of the many water spiders sometimes seen on the surface of the still waters. The rushing brook then made its way downhill, eventually bordering the new Academy grounds. One of the boarding halls for girls and teachers was called Brookside Hall.

The branches of the many trees seemed to Maria like harps in which the invisible winds played melodies. At times birds trilled their notes of joy and the little wild creatures in their own instinctive ways joined in the symphony of the hill country to the accompaniment of the always purling brook.

Across the road from the farmhouse was the "milk house," where large cans of milk to be taken to the village were kept cold in the icy spring water. Beyond, up the hill a bit was the large barn where all the farm animals were sheltered.

When Caroline, called "Carrie," was a little girl she was always happy with her numerous pets to play with and the brook to wade in, in the summertime.

Under the guidance of her wise and gifted mother she became well versed in the works of famous authors, especially Shakespeare, and Maria's beloved Bible. She was fond of Henry Ward Beecher's saying about it. "The Bible has filled the air of the whole world with melodious joy, greater than the heart can conceive."

When Carrie was six years old, in 1876, the great Centennial Exhibition took place in Philadelphia, all the nations of the world participating in the review of progress. Quoting from the Delhi paper of 1971: "On April 27, 1876, an 'Old Folks' Concert was held in the Village Hall at which several quartets performed."

Memorial Day, 1876, the traditional "Decoration Day" was celebrated, with the memory of the horrible Civil War still fresh in many minds and hearts. In beautiful Woodland Cemetery Judge William Murray delivered a long patriotic address. The Delhi Leavitts Cornet Band played various selections, as well as presenting a concert in the evening on the Square.

The actual Fourth of July celebration consisted of a daybreak firing of a National Salute, and the ringing of bells. A long parade ended at the Square, where a program of music and speeches took place. General Ferris Meigs, Jr., read the Declaration of Independence, at the end of which was sung a Centennial Song, "A Hundred Years Ago."

In the evening the Square was illuminated with Chinese lanterns, colored lights and fire balloons, fireworks ending the day's festivities.

On August 21, 1876, Marie Maples Preston was born to Jonas M. Preston, District Attorney of the county, and his wife, Anna Cottrell. Mr. Preston, a descendant of the early Moore pioneer family of Roxbury, was later to become Post Master in Delhi. Marie was to grow up in

Delhi, graduate from Vassar College in 1900 and be a very successful teacher throughout her long life, as she was to celebrate her one hundredth birthday on August 21, 1976.

During the year of 1875 Delaware Academy was active, with Sherrill E. Smith as Principal and about 130 students. An interesting sidelight to the election of 1876 was the victory of Lucius Robinson, at one time a student of Delaware Academy, as Governor of the state of New York. In 1876 occurred the most momentous invention of the telephone by Alexander Graham Bell.

Carrie, with her soft melodious alto voice, learned to sing at home with her musical father, whose tenor voice was so much admired. The favorite hymns which everyone loved to hear Carrie and her father sing together were the old-fashioned "Whispering Hope" and "Some Day the Silver Chord Will Break." Maria had learned to play the organ a little to accompany them. As the years passed by, with the help of her loving parents and her love of music and all Nature, the unfoldment of her inner aptitudes gave her a unique beauty and charm.

During her childhood Maria took Carrie to Oneonta to visit her sister Sarah, to Albany to visit Bessie, and to Yonkers to visit her brother Cyrus and his wife. They also visited other relatives, the Naugles in Closter, New Jersey. Thus the "little country girl" experienced a taste of the world outside of her own beautiful "land of hills and bubbling rills."

In an "Old Home Week" paper Charlie Woodruff wrote: "The Zeta Phi Society, the only literary society of the time, was very exclusive. One ballot could keep any applicant from becoming a member. They had fine lecture courses each winter, and the annual dinners and dances were the talk of the town."

From the *Delaware Republican* of 1914: "It may be interesting to read the names of the ladies and gentlemen who signed the Midnight roll of a ball held in Delhi December 31, 1880.

"Gentlemen: A. C. Edgerton, G. H. Millard, H. A. Gates, William Winter, N. B. Cormack, Charles Moak, Peter Wright, W. Smith, John J. Arbuckle, James A. *Douglas,* C. H. Buckley, George D. Bowne, H. A. Pitcher, W. G. Edgerton, *Sheldon Griswold,* Russell Frost, L. T. MacDonald, Wallace B. Gleason, Charles H. Van Leuvan, *John C. Stoddart,* William Gemmell, L. J. Johnson, H. D. Youmans, C. E. Kiff, Lafayette Gleason.

"Ladies: Carrie L. Woodruff, Mrs. George H. Millard, Mrs. J. J. Buckley, *Lizzie M. Stoddart,* Gussie A. Ely, Ella MacDonald, Allie S. White, May M. Jackson, Maggie Fletcher, Ida Hutson, Hennie M. White, Helen S. Edgerton, Ellie Hutson, Emma Ten Broeck, Luella Cummings, Lizzie Bowne, Mrs. Edward Knapp, Mrs. William Winter."

DELAWARE ACADEMY

In 1881 nineteen-year-old Charles Evans Hughes, son of a Baptist Minister of Welsh descent and a recent graduate of Brown University, applied for a teaching position at Delaware Academy. The members of the Board of Education were reluctant to hire such a young and inexperienced a teacher, but did so, with doubting minds.

Before the opening of school Professor Griffin left the white-porticoed porch of Delaware Academy and walked to the railroad station to welcome the new faculty member. As Hughes stepped down from the passenger coach, the Professor felt a certain anxiety, for the young man, though tall for his age, appeared to be too young to be entrusted with the education of the young people. Also his coat sleeves were frayed and too short. Upon the Professor's voicing his doubts, the young man pleaded to be given a chance to prove himself, whereupon Professor Griffin agreed. His doubts were unfounded, for the young man's unusual mentality was overshadowed by his rustic and youthful appearance.

At the Academy young Hughes immediately commanded the respect, attention and loyalty of his students. He taught Latin, Greek, algebra and geometry and drilled boys in declamation. He himself studied law in the law office of former Delaware County Judge and Surrogate William Gleason, another prominent lawyer. In addition to his law studies he had the unique opportunity of being able to attend trials in the Court House, when the courts were in session.

Hughes did not mingle much with the townspeople, generally, but did meet on Saturday nights at the American House with a few young men for whist and other games, one of the group being *John Stoddart,* then twenty-eight years old. It was said that they made occasioned forays on the innkeeper's kitchen, for Hughes was very fond of the "home-made" pies.

He seems to have enjoyed his life in Delhi, as shown in a letter written to his mother, which read: "I was thinking over my relations with Delhi people. I never found more cordial and wholehearted friends. I never received so many kind invitations and I do not think I leave a single enemy."

When the school term ended, Hughes decided to leave Delhi and continue the study of law at Columbia University Law School. There he won a high place in the esteem of students and teachers, and he was to go on to higher places. In years to come he was to become Governor of New York State and ultimately Chief Justice of the Supreme Court, in 1930.

Another of the fine teachers was Professor Fred Gamage, who married a sister of Mrs. James Robinson of "Cherry Hill."

Henry L. Stimson, who was to be an important statesman in later years, serving as Secretary of State, and also as Secretary of War, under Presidents Taft, Coolidge, Hoover and Roosevelt, was the great-grandson of Abner Thurber, an important early settler of Delhi, through his daughter, Candace.

At about the same time Ida Saxton, the future wife of President William McKinley, was a student at Delaware Academy. McKinley was to guide the United States in the path toward world leadership and the growth of American business at home and abroad.

VILLAGE CHURCHES

Also about the same time, the Scotch Presbyterian Church on the "Flats" built a new edifice on Clinton Street. The pastor for some years, Reverend James H. Robinson, moved to Delhi and continued to be the pastor of the First Presbyterian Church.

His son, Courtland Robinson, attended Delaware Academy. He studied under Hughes and graduated in 1884, continuing his education at Princeton University. He was to graduate from Princeton Theological Seminary, fully licensed by the Otsego Presbytery, and to start on his way to becoming one of the country's most prominent Presbyterians.

In 1882 Reverend Frank H. Seeley, a man of great intellectual power, became pastor of the Second Presbyterian Church, his pastorate to extend over a period of thirty years, during which time he was beloved by all of his "flock." The first "Young People's Association" was established. It held prayer meetings before the evening church service, and literary entertainments on Friday evenings.

Each village church had its own cherished traditions and its great struggle to exist and to improve its property, worship and service to all people. In all the churches there were true and loyal Christians.

In 1882 Sheldon Griswold graduated from Union College and General Theological Seminary, thus leaving the old homestead on Main Street. He married Kate Van der Bogart and served in numerous places. Leaving the simple life and worship of Delhi he was to adopt the extreme, elaborate ritualistic observance of the Anglo-Catholic group in the Episcopal Church.

CAROLINE PEASE

In 1883, when Carrie was thirteen years old, but wise beyond her years, she was well prepared to enter Delhi's renowned Academy. She boarded at Brookside Hall, where her talented, yet modest and unselfish personality endeared her to everyone.

The same year, 1883, Miss Cornelia Raymond, daughter of the

President of Vassar College, graduated from the College in June. Her first teaching position was at Delaware Academy, and Carrie was one of her pupils. More than thirty years later she was to reminisce laughingly with Carrie's daughter, Gertrude, a future student at the College, who was to room in Raymond Hall, where Miss Raymond was Warden. She was to tell of her amazement and unpreparedness for the "elegant social life" in which she found herself in the mountain village. She was often to say that she had to hurry back to the Hudson valley to acquire a suitable wardrobe for the many social affairs in the village.

At the Academy Carrie astonished both teachers and students by her precocity, her innate wisdom of the heart and her nobility of spirit. All admired her unique beauty, kindly and gentle ways, as well as her soft lovely alto voice, so that she was a favorite in the "Garden Spot," both at the Academy and in the village.

Up to this time all public entertainments and gatherings had been held in the Village Hall. In 1883 the *Republican* announced that a bill incorporating the Delhi Opera House Company had passed the Senate. It was decided to locate it on Kingston Street, near the river, and to border the street by maple trees. In 1884 the paper announced the "Once in a Lifetime Grand Opening of the Delhi Opera House." William Youmans, a young Delhi lawyer, presented the owners with a fine "street lamp" to place at the entrance.

The new Opera House became the center of most of the social activity, although some of the "well-off" continued to have private parties and dances at homes as well as the Village Hall. Dances, soirees and public entertainments kept the building in constant use.

After serving Delhi in many ways in varied capacities Walter Griswold died in 1886, a highly respected and admired citizen.

The following year Judge Murray passed on at the age of sixty-seven years.

The famous "big blizzard" occurred in 1888, blanketing the whole area with an exceptionally deep mantle of snow. It was a gala time in which everyone, young and older, frolicked and made beautiful snow sculptures. They were for the most part patriotic, and prizes were offered by the merchants of the village for the best "works of art."

The September 30, 1890, issue of the *Republican* mentions a party given by Mrs. McWilliams. (I remember that my father often used to mention "Molly" McWilliams, Fanny—Frances—Vandercook and others of his contemporaries.) The article read thus: "The party given by Mrs. McWilliams at the Opera House last Friday night was the most brilliant of the season. The decorations and banquet were arranged and provided by the celebrated artists, Korter and Mazzetti of New York City. The interior was lighted by electric lights provided for the occasion, and the celebrated Binghamton orchestra furnished the music."

By 1891 there were electric street lights, but they went on and off as the old dynamos burned out.

Two years after Mr. Griswold's passing, Sarah's daughter, Elizabeth, died at about thirty-nine years of age. (I do not know the cause of her death—one of the dreaded diseases.) Sarah and her son were then the only occupants of the "old house" except for Elizabeth Dibble, who, as a young farm girl, had come to live with the family to help with the care of the home.

While Carrie was in school in 1885, Professor Willis D. Graves became Principal of the Academy. His wonderful wife, the former Elizabeth Rexford, had graduated from Stamford Seminary under Dr. Stephen Churchill and from Vassar College in 1877. Dr. Churchill had started to practice medicine in Pennsylvania, but his fondness for his native hills impelled him to return to Stamford as Principal of the Seminary. His zeal and perseverance in educational affairs, like that of his father, Elijah, brought about the first schools in the valley below Mount Utsayantha.

Carrie Pease soon graduated with honors from the Academy and became a teacher. She lived for a while at her Aunt Fannie's home on High Street, thus becoming better acquainted with her Goodrich cousins, Mary, Isabelle and Howard. She was also to come to know other High Street young people: Marie Preston and the Fisher girls, May, Bertha, and Sara, as well. She made many friends and was popular generally because of her "inner riches."

While visiting her mother's cousin in New Jersey, Carrie had enjoyed many happy times with the young people there, some of whom became lasting friends. There it was that she met her "true love," and they hoped to marry. However, because of family circumstances, he felt that he had little to offer her at the time. Carrie returned home, sad at heart, but determined to wait for the one she loved so deeply.

Carrie's life was outwardly gay and happy and filled with many social and church activities. At parties genial and affluent John Stoddart, a young lawyer and the "most eligible" (as they say) bachelor in the village, was attracted to Carrie. Although fifteen years older than she was, John seemed to have everything to offer her and at the same time was very likable and well liked by his friends. Although she had given up hope of marrying the one who first won her love, in her heart she knew that he was the one she truly loved.

John was understanding and persistent, however, for Carrie was an unusual young "lady" of great charm and talents, as well as of spiritual maturity. At last, after a fairly long courtship, Carrie assented, for she loved Delhi and its people, and began to make plans for their marriage, to take place in 1894.

"Blessed is he [or she] whose delight is in the law of the Lord; *she*

shall be like a tree planted by the rivers of water that bringeth forth her fruit in her season; her leaf also shall not wither; and whatsoever she doeth shall prosper" (Psalm 1:1-3).

THE GOLDEN ERA

The beautiful village of many trees was prosperous and lively, as it entered the "Gay Nineties," which were to be remembered as the "Golden Era" of Delhi.

The village was becoming renowned in social centers throughout the state for its culture and the elegance of its social life, as well as the friendliness of its people in general. It was said that one lady remarked, "I feel that when I am finished with Delhi I shall be ready to be presented at Court." There was a round of teas, receptions, garden parties and dances, as well as tennis tournaments and other diversions.

There were other tennis courts on the campus, and courts on the beautiful Adee lawn, which ran back to the river. It was an ideal setting for spectators, as they could watch the players in comfort from benches, " 'neath the shade of the old apple trees." Among the young expert players were Forman Adee, Frank Farrington, Dr. Courtland Robinson, Jr., and perhaps others. After the sets, Mr. and Mrs. Adee entertained the players and their friends at tea.

Quoting from a letter written by Flora Knapp Dickinson, who was later to become a professional genealogist with her home in New York City, "There was real art in dancing at the time. From Professor Woods, the colored dancing master, the people, young and old, learned the waltz, polka, gavotte, similar to the minuet and the schottische, a Scotch dance similar to the polka. Music was usually furnished by Jim Spiers, the 'one-man band.' "

The upper floor of the Village Hall was the favorite place for small parties and dances. At the top of the hill was the Youmans home, where Fred's mother was a wonderful hostess. On the other corner was the Preston home, where many beautiful parties, especially with musical features, were enjoyed. Next door was the Goodrich home, where Carrie Pease's cousins entertained their large circle of friends. Across the way was the large Fisher home with a fine tennis court. There the whole "crowd" was always welcome. Next door was the Honeywell home of Mr. and Mrs. James Honeywell, parents of Warren, Marguerite and Stanleigh. It was noted for its beautiful flower gardens. The next house was the Hood home, where Marie Hood Irvine and her sister, Florence (known as "Flossie"), grew to womanhood. The Ferris Jacobs family home stood next to the Hood homes. Across the street, also having a tennis court, was the Episcopal rectory. Many delightful garden parties were held near the garden

in the rear, which faced the green mountaintop, Round Top, although it had originally been named Mount Crawford.

Many homes in Delhi were open to accommodate the increased number of Academy pupils from out of town. Quoting again from Mrs. Flora Dickinson: "So fortunate were we to have had the advantages offered at Delaware Academy under the efficient supervision of Professor and Mrs. Willis D. Graves, loved and revered by all who knew them.

"Markers located at various places around the Academy Campus, on columns of the old Academy building, still bear witness to the fact that we did at times apply ourselves to the attainment of knowledge. Our class of 1896 chose a motto in Greek, meaning 'No footsteps backward.'

"Fred Youmans, son of Judge William Youmans, was the class President. He was to marry Jean Clark, one of the Editor's daughters, and to buy the large old Gordon home across from the Square. He was to become not only a distinguished lawyer, but also a prominent businessman.

"Another member of the class, Leslie Broughton, a real student, was to become a Professor at Cornell, where he was to study and win many honors.

"The next group (a little younger than Carrie Pease) which comes to mind is the Delhi Novelty Club, composed of girls who kept something of interest going most of the time. Among the members were Lizzie Hutson, Margaret Oliver, Jane Arbuckle, Harriet Hewitt, Pauline Farrington, May Telford, Lizzie MacDonald, Margaret Boyd, Jean and Bess Clark, Isabelle Goodrich, Marie Preston, Helen Stilson, Bess Lynch and myself. Amateur theatricals were generally planned for vacation days. Mr. Sandwich, the coach, returned season after season to prepare the plays. The play *Christopher, Jr.* was so popular that we were invited to play it in nearby towns. There were others, a bit younger or older, than ours."

Flora's letter went on to recollect "hours spent in boating on the river, bicycling along the river road to Fitch's covered bridge, to Sherwoods, and other attractive places, sometimes on a tandem, for they were very popular. I remember the skating on the old pond, the sleigh rides in the Edgerton House's side-seated red sleighs to church sociables or 'sugar-parties'; coasting downhill from High Street on the long bobsled, and crossing the Main Street."

There were hayrides in the good old summertime, and on Saturday afternoons ball games on the campus to watch. They had picnics at Gould's Grove, Meeker's Grove near the "Flats" or at Sheldon's Woods at Round Top. The summertime always brought interesting guests, some to the boarding hall, some to homes and hotels in the village, and others to nearby farms.

Railroads were coming ever nearer, and the trains were met by coaches

or stages. The Ontario and Western (O&W) Railroad had begun to run a branch from Walton to Delhi, a distance of a few miles. Each of the hotels had its own colorful and ornately decorated "hack" or bus, waiting at the station to take the guests to the hotels of their choice.

The Ulster and Delaware Railroad (U&D), running through the Catskill Mountains from Kingston to Oneonta, passed through a small hamlet called Bloomville. It was seven miles north of Delhi, and the trains were met by stages or individual conveyances to take passengers to Delhi.

There were the Cannons, who came from New York to their large home on Main Street, the former Meigs property. The Cannons were early residents of Delhi, Henry White Cannon, Sr., spending his youth in the village. He became a New York City banker who rose to a high position in Chase National Bank, after some years becoming its President. Other families of wealth and position spent the summer season in or near the village.

Quoting again from Flora Dickinson's letter: "Mrs. Cannon always entertained on July Fourth, celebrating for the children in the afternoon, and with a gorgeous display of fireworks in the evening for the older groups. She sponsored a crepe paper ball in the Opera House one year, at which paper costumes, representing flowers, butterflies and various other things were worn. During the Grand March of many intricate figures, there were showers of paper confetti from bags attached to the ceiling and rolls of multicolored paper ribbons were tossed from the boxes and the balcony. This was truly the most 'brilliant' dance our group ever had. One other stands out in my memory—the beautiful masquerade ball given by Judge and Mrs. George Youmans at the Village Hall. How very thankful I am to have been reared in a small town, but most of all I am thankful that the small town was Delhi! From one who still loves her old home town and all the memories connected with it."

The Shaws and Perrys were at the Perry Homestead on Second Street, where the Vandercooks lived. The house, of Grecian architecture, was built in 1823 by Charles Perry, who left the house to his wife, Marianne Roberts Perry. She left it to her two daughters, Emma and Frances Perry. They were descended from a notable New England family, which had included among other figures of importance Captain Edmond Roberts, the first envoy of the United States to Japan.

Emma (1847-194 ?), who attended Vassar College with Katherine Foote, married Donald Burtis Shaw, becoming the mother of Grace Tiers, but they had lived in other places throughout the years.

Frances ("Fanny") married John Vandercook. Their only son, John Filkins Vandercook, was one of the most outstanding journalists of his time. He went to England with his wife, as a representative of a group of

American newspapers. He had begun his journalistic career in Delhi at the age of twelve by publishing a miniature newspaper which he had called *The Croaker.*

John F. Vandercook's son, John W. Vandercook (born about 1900), was to become not only a famous newscaster on radio, with a deep, rich voice, but also the author of several books, one of which was *Black Majesty.*

As a boy, John Vandercook lived in Delhi, and enjoyed riding around the area on his bicycle. His later rise as a radio commentator was rapid to the point of being almost sensational. Having traveled over much of the world and seen many beautiful places, he in later years often said: "Delhi is one of the most beautiful places in the world." And Delhi was to have, indeed, every reason to be proud of him.

A little lane went alongside the Vandercook house up to "Cherry Hill," on which were two large homes. The Victorian home of Mrs. Stewart Robinson was built by Mr. Edgerton in 1860 and has since been lived in continuously by the Robinson and Edgerton families, as the wife of Reverend James Robinson was an Edgerton. Reverend Courtland Robinson's family were the next occupants, and then the family of his son Stewart, all ministers of the Presbyterian denomination. The other large house was built by William Youmans I, a lawyer, grandfather of Judge William Youmans of another generation.

William Youmans I, a great lover of horses, had an excellent team, Rob and Charlie. They not only did farm work but road work in the "horse and buggy" days.

When Mr. Youmans needed to reach Albany with a petition before the New York State Legislature adjourned, they made the trip to Albany, about seventy miles, in less than twenty-four hours. Haste was necessary because the county was petitioning the Legislature to authorize the use of the militia to stop the uprising by local farmers during the Anti-Rent War. Mr. Youmans delivered the petition in time, thanks to his horses.

A monument on the side lawn was erected in honor of his two horses, who had served him so well.

For a time Howard Youmans lived in the Youmans home. Later it was sold to Samuel Penfield, whose two daughters, Dorothy Penfield Adair and Margaret Penfield, now occupy the large home.

Quoting Flora Dickinson: "Among other visitors were the Douglases, Wardells and Fieros, who stayed at the Norton home, the Seeleys, Gleasons, Daytons and McWilliams at the boarding hall. Some stayed at the MacDonald farm on Elk Creek, not far from the Mitchell homestead."

The MacDonald farm was of special interest. The first deed to the land, dated 1793, was recorded in 1798. Daniel Smith built a mill there in 1812, but sold it in 1841 to a Scottish settler from Stamford, James

MacDonald, and his brother-in-law, Edmund Rose. There James and his wife, Elizabeth Rose, with their four children, settled.

In 1851 James built the beautiful colonial house, which still stands, surrounded by stone walls, green lawns and beautiful trees. After the death of James, his fifth child (the first to be born there), John Thompson MacDonald purchased the farm from the other heirs. From his marriage to Catherine Covel five daughters were born, Elizabeth, Amelia, Isabelle, Catherine and Araminta.

John, a very successful farmer, had the first hydroelectric-powered farm in the state. In 1886 he bought at auction for $100 a Methodist Church which had been built nearby in 1861. He used the church to replace a rear wing of the house to give room for workers who came from Scotland, Ireland and England. The old church wing, paneled in chestnut, used originally as wainscoting and pews, became the lovely dining room. Four church doors were also used.

The tradition of the home was always one of hospitality and an appreciation of the dignity of labor. Mrs. MacDonald provided for the farmhands who lived and boarded in the house the best citizenship school available.

Two of the daughters, Elizabeth and Isabelle, were later to manage the farm and live in the charming homestead.

The MacDonalds were of staunch Scottish Presbyterian background. John possessed a very ingenious and inventive mind, such as those of other visionaries of times gone by.

Using every available resource he created two ponds from Elk Creek. Through a millrace the water was carried from the upper pond to a holding pond, next to the sawmill. Sluice gates and other contraptions within the house controlled the level of water in the holding pond. The power from the sawmill made the farm "modern," for the waterpower generated electricity for the butter making, milling and numerous other farm chores, as well as electricity for the house.

Butter making was the most important product of the farm, on which were also raised swine, horses and poultry. Modern firkins for the butter were made by the sawmill from the timber on the farm.

John's remarkable genius brought forth numerous other inventions which made the MacDonald home one of comfort and beauty. A large room used as a library, with a cheery fireplace, inspired his whole family to "stir up the power within them" as he had done.

Mr. MacDonald, a deep thinker with a feeling for others also, expressed that feeling by his sponsoring the immigrants from his native lands to come and work on the farm.

Of all his eight children, all three sons died. His five daughters inherited original and imaginative minds, which they expressed in vari-

ous ways, especially in the practical ways of scientific farming and home economics. The youngest daughter, beautiful, blonde Araminta, died in her twenties.

The eldest daughter, Elizabeth, born in 1877, graduated from Delaware Academy in the 1890s. The timber beams of the boarding hall were cut and made by her grandfather on the farm. She had planned to pursue a career in medicine and attended Johns Hopkins University for a time. However, desire to improve the lot of farm families and promote agricultural interests brought her home to "follow her dream."

Elizabeth's sister Amelia (born 1880) also attended Delaware Academy and Vassar College. She was a member of the class of 1904 but, because of serious illness, was to receive her degree belatedly, in 1907.

Both Elizabeth and her sister Amelia were leaders in efforts to establish a School of Agriculture in Delhi. Amelia is said to have done much of the correspondence with the legislators of Albany and influential people in educational circles, when civic leaders in Delhi began the movement to establish such a school. The correspondence of Amelia discloses the fact that she met with opposition, and but for her persistence the establishment of an Agricultural School in Delhi would at least have been long delayed. It was Elizabeth who was tireless in her efforts to have the Home Economics Department included in the curriculum.

The materialization of this dream of two wonderful women of vision and action was to be manifested in the coming years, when in 1917 the first students were to be enrolled in the Agricultural School.

ITEMS GLEANED FROM DELHI PAPERS OF THE 1870s AND 1880s

"In 1872 John Gleason, son of Judge William Gleason, entered Yale university, and Robert and Augustus Carrington entered Wesleyan. George Youmans, son of William Youmans II, entered Amherst College, while David Murray, Jr., son of Judge Murray, was enrolled at Princeton University."

"Professor David Murray, a brother of the Judge, for some time Principal of Albany Academy, was called to teach in Japan."

"Millions of Pigeons—from every section of Ulster County come accounts of flocks of untold numbers of pigeons being seen, while the stories of the masses of the feeding and sleeping places are marvelous and hard to believe, were not the authority undoubted. In the neighborhood of Big Indian and Shandaken are large woods where the birds roost at night. Their weight upon the trees is sometimes so great, that huge limbs break off and fall to the ground, crushing many of the birds. The

roaring sound made by them in flight resembles thunder, while the light of the sun is darkened.

"Many men were out hunting, catching great numbers of them."

June 5: "The family of F. A. Paddock of New York have taken up their summer residence with Mrs. Paddock's father, Hon. Samuel Gordon." In front of the large home at the street was a three-tiered stepping-stone of three circular stones for passengers of horse-drawn vehicles.

"The family of John Sherwood has resumed summer residence at the homestead."

"Robert J. Livingston and family are domiciled in their beautiful summer quarters at the Lake."

"The family of Thomas Greenleaf of New York are in occupation of their summer residence on Elk Creek."

"J. B. Meigs and family have returned to Delhi and will spend the summer months with Dr. Jacobs."

"Deaths in 1874 included Mathias Fisher, eighty-seven, who probably has resided in Delhi longer than any other person, having come here in 1790."

1875: "A subscription paper has been started to endeavor to raise $100 to hire the cornet band to give free outdoor concerts every Saturday evening during the summer."

"The band commenced the concerts on May 29."

1876: "Judge Charles Hathaway died at seventy-nine years of age. He had served as County Judge after being a law partner of the Hon. Charles A. Foote. He was emphatically a 'self-made' man. Without the advantages of a collegiate education he fitted himself for a successful and honored life—teaching by day, and poring over his studies until the small hours in the morning."

1879: August 2, "Mrs. Hathaway's garden party at Mrs. Sherwoods, 'The German' at Seth Wights and a reception and hop at the Academy Hall have been some of the society incidents of the past week."

The Gerry Estate of 4,500 acres, known as Delaware Park, was part of the original Hardenburgh Patent, which dates back to Queen Anne. The original Elbridge T. Gerry, an early Governor of Massachusetts and a signer of the Declaration of Independence, married a Livingston, so the Gerrys were descendants of the old Livingston family also.

At Cambridge, Massachusetts, at the river's edge, the settlers of Watertown, led by Sir Richard Saltonstall, landed in June 1630. The spot became known as Gerry's Landing, for Elbridge Gerry lived in Elmwood nearby.

Commodore Elbridge T. Gerry, son of the first Elbridge, was Commodore of the New York Yacht Club and the founder of the New York Society for the Prevention of Cruelty to Children.

One of his sons, Robert Livingston Gerry, married Cornelia Harri-

man, sister of W. Averell Harriman and daughter of Edward H. Harriman. E. H. Harriman was a banker and railroad magnate at the turn of the century, who was responsible for renovating the Union Pacific Railroad.

Item in paper of August 4, 1883: "Perry Belmont, Democratic member of Congress from New York City, has been visiting the Gerry's at Livingston Manor on Lake Delaware."

August 15, 1885: "Boating is now a popular recreation. The Sheldon pond gives a fine sheet of water, and there are a number of fine boats all along the shore. Messrs. Sheldon and Meigs have nice boathouses and some of their boats are first class."

July 1887: "The private car 'Coronet,' with Elbridge T. Gerry and family, came up the O&W branch last Friday night."

1888: "Miss Laura Gay, who has been elected a member of the Walton Board of Education, is the *first woman* to be elected to that position."

1890: "Mr. Jonas M. Preston was appointed Postmaster of Delhi."

1891: "Mrs. Ferris Jacobs has just returned from her visit to Washington. While there she met Mrs. McKinley, wife of the eminent Congressman, and found that she had once attended school in Delhi and had many pleasant memories of her school life there."

1894: "Delaware Academy is now seventy-five years old, having been founded in 1819. This term the attendance numbers 166."

UNION OF CAROLINE PEASE AND JOHN STODDART

During her school and teaching years in Delhi, *Carrie Pease* had been a great favorite and played an outstanding part in Delhi social life. There were mixed emotions in her heart with the coming of the spring of 1894, for she had promised to marry *John Stoddart.*

> The winter is past, and the summer comes at last,
> And the small birds sing in every tree.
> Now everything is glad, while I am very sad,
> Since my "true love" has parted from me.
>
> ROBERT BURNS

As Carrie pondered over the course of her life, she came to realize that the highest love is a strange mysterious inner feeling over which no one has control, for none can shut his heart against it, and none can "coax love" in. In essence it is a spiritual, rather than a sensual feeling. Life is full of compromises, and many compromises have to be made in marriage, as well as in many other circumstances.

Fair June, in all her beauty, came to "Merry Brook Farm" in the "Garden in the Hills."

Quotation (parts omitted) from the *Delaware Republican* of June 1894:

"On Wednesday afternoon occurred one of the most brilliant and impressive weddings that Delhi society has witnessed in a long time. At the home of the bride near this village gathered a large and fashionable assembly to witness the marriage of Carrie J. Pease, daughter of Mr. and Mrs. Henry Z. Pease, to Mr. John C. Stoddart. The rooms were tastefully decorated with a profusion of white and yellow flowers, which were in perfect keeping with the general tone of the happy event. . . .

"Promptly at twelve o'clock to the home organ's majestic strains of *Lohengrin,* the bridal party, with Florence Williams, a cousin of the bride and maid of honor, moved into the room, where the ceremony was to be performed by Reverend Frank H. Seeley of the Second Presbyterian Church of Delhi, assisted by Reverend Powell of the Baptist Church. . . .

"After the ceremony a reception was held and a bountiful repast was served with Mrs. John Hutson, cateress. Later the bride and groom left in their own conveyance for an extended trip through central New York, accompanied by the best wishes of their many friends."

The rest of the article is missing, but, besides friends in the village, a number of other relatives and friends from other places were present at the simple, comfortable Pease home.

In John's stylish surrey drawn by his fine horses, the newlyweds left Spring Valley, their destinations being Cooperstown on beautiful Otesaga Lake and Richfield Springs, which had become a fashionable and favorite "watering-place" of the day.

THE OLD HOUSE ON MAIN STREET

Carrie and John returned to the big old house on Main Street, which was about eighty years old, to live with sixty-year-old Sarah Griswold, John's mother. Sarah was to use two of the downstairs rooms of the ten-or-more-room house and have her meals served to her in her living room. Elizabeth Dibble continued to stay on to "keep the house."

In the small front hall of the venerable home, an old grandfather clock, said to have been brought from Connecticut by the Mitchells, had ticked off the moments and the hours for many a year. In a corner near it stood a handmade Windsor chair, also one of the Mitchell's prized possessions.

A steep, winding staircase at the right led to five upstairs rooms, which were to be the domain of John's family, together with the L, which contained the dining room and kitchen, a small maid's room and a large

woodshed for wood and the "ice box." Beyond, but attached to it, was the old-fashioned privy, for at that time there were no other facilities.

At the left of the hall was a "parlor" furnished with old-fashioned furniture with three floor-length windows, which Carrie could use but rarely did.

Behind the hall and the parlor was Sarah's living room, where there had at one time been a fireplace. Only the mantel remained when it was replaced by a cellar furnace to heat the house. Next to Sarah's living room was her roomy bedroom.

On the other side in the ell was the bright, cheerful dining room, with two windows on each side, and a back stairway going up to the family's domain. At the side of the stairway was a pantry and a large clothes closet, while opposite was the roomy kitchen with washtubs and big coal stove. Next to the kitchen at the front of the house was a small but pleasant room for the "hired girl," as house helpers were called.

Above the kitchen and dining room was a large attic to hold the many things that accumulated through the years.

All the floors were of wide old pine boards, which had come from the surrounding woods, and the little metal latches on the doors were like those that had been used in early New England houses.

ITEMS OF INTEREST IN THE VILLAGE PAPER

In 1895 this item appeared in the village paper: "Forty permits have been issued by the Clerk of the Village, *John C. Stoddart,* allowing the use of the sidewalks to bicyclists under certain restrictions."

Another 1895 item of interest was: "Tailor O'Conner this week finished an elegant dress suit for Professor Frederick Gamage of Long Island City, which for richness of material and fineness of workmanship has probably never been surpassed here."

Professor Gamage, who had taught at Delaware Academy in the 1880s, was an ordained Episcopalian minister before becoming a Professor. From Delhi he went on to become a Professor at St. Paul's Episcopal School for Boys in Garden City, Long Island. Later he founded and was Head Master of the Pawling School for Boys at Pawling, New York, one of the finest preparatory schools in the country.

The Gamages were very fond of Delhi and were frequent summer visitors of the Robinson family on "Cherry Hill."

Item of July 6, 1895: "Attention, bicyclists—Every man, woman and child who rides a bicycle is invited to bring same to the Fair Grounds Monday Eve. The procession of wheels will start from the Fair Grounds, headed by the Board of Trustees, Clerk of the Board, Alderman Mullock

and a number of noted wheelmen and parade through the principal streets of the village."

In the beautiful colorful month of October 1896, John and Caroline Stoddart became the parents of a son, whom they named Harold Griswold Stoddart.

A year or two later occurred a financial panic, at which time the Delaware National Bank was forced to close its doors. After a few days, however, it opened again with an increased capital of $75,000. The bank weathered the storm and continued to receive the trust and confidence of the people.

Reprint of the Walton Reporter of 1899: "The people of Delhi accomplished great work which seemed impossible. They have reorganized the wagon works and saved their bank from receivership. When the bank closed its doors, the wagon works owed it $175,000. After collecting on the customers' notes discounted for the wagon works, $100,000 was necessary for remainder. This has been entirely subscribed and paid in and the banks and wagon works are now running. The $50,000 to make good the impairment of the capital has been provided. Counting sacrifices of stockholders, Delhi has practically used $200,000 to rehabilitate her bank and the wagon works. It is doubtful if there is another town in Delaware County with the pluck or money to do it. The result is a forceful illustration of the enterprise and public spirit of the financiers and people of Delhi."

In 1895 the Monday Night Club, the first club of ladies, was organized as a reading group. The original members were: Miss Alice Stilson, Mrs. James Honeywell, Miss Rexford, Mrs. John Arbuckle, Miss Emma Sinclair, Mrs. Hughston, Miss E. A. Clauson and Mary Barry Hull. In a short time Carrie Stoddart was to become a member.

Miss Clauson, born in Downsville, taught school for a few years before coming to Delhi in 1892. She is thought to have been the first woman in New York State to serve as a surrogate's clerk, a position which she filled with marked ability and strict faithfulness for nearly thirty years.

In that year the compulsory school law went into effect, so that all children under fourteen years of age were required to attend school.

The following year, 1896, the Tourist Club was organized to study countries of the world. The original members were: Mrs. Gertrude Seeley, Mrs. Lizzie Parshal Hull and daughter Mary B. Hull, Mrs. Walter Edgerton and Miss Laura Gay Smith, daughters of Professor and Mrs. Sherrill E. Smith, one of the Principals of Delaware Academy, Mrs. Frances Vandercook, Mrs. James Honeywell, Mrs. George Marvine, *Mrs. John Stoddart,* Mrs. Maurice Farrington, Mrs. John Arbuckle, Mrs. George Paine, Mrs. David Murray and Mrs. Elbridge Hitt.

William McKinley became President in 1896, when the United States pledged itself to give independence to the cruelly-treated Cuban people, oppressed by the Spanish government. The Spanish American War fought on land and sea resulted in a victory, largely due to the brilliant sea power displayed by the U.S. Navy. A treaty of peace gave Cuba her independence and gave Puerto Rico and other small islands to the United States.

The war united the country, and brought the Red Cross Society and the women of America to the front in their noble work of taking care of all the sick and wounded soldiers of whatever nationality.

NEWS ITEMS OF 1896

"William Youmans, Esq., who came to Delhi in 1849 at the time of the Anti-Rent War, died. His wife and two sons, George and Howard D., and a daughter, Nellie Grabou, survive."

April 1896: "David Murray and family of New York came to Delhi to spend the summer at the family homestead."

March: "The phonograph entertainment in the Village Hall Thursday evening was greeted by a full house, and the audience was generous with applause."

April 18, 1896: "It is stated on reliable authority that Delhi has become one of the largest milk receiving stations in the country, and what is vastly more to its credit, the milk produced here is decidedly superior to that of any other section of the state."

September 12, 1896: "Admiral Gillis and David Murray have purchased the homestead and farm. It will be used as a family house the greater part of the year."

September: "The first prize for butter at Madison Square Garden Show was awarded to T. M. Ware of Meridale Farms."

1896: "William C. Sheldon died at his residence in Brooklyn in his seventy-third year. He had established the banking and brokerage firm of W. C. Sheldon and Co. He kept his property interests in Delhi, taking a lively interest in the town, continuing to contribute magnificently to Church, Academy and the beautification of the village. His home was a large mansion at the foot of Round Top, near the southern side."

April 17, 1897: "Captain J. K. Hood, an officer in the Civil War, will report in New York City April 27, as one of the officers in charge of the Grant Monument parade."

May 29, 1897: "Delaware County has planned a centennial celebration in commemoration of its formation, to be held in Delhi June 9 and 10. President of the Day—9—is to be Hon. A. C. Crosby, of the tenth day of June, Professor Willis Graves. Many other notables are to be

present. The parade will include 900 firemen, 350 Grand Army Officers and 700 wheelmen."

June 19, 1897: "Admiral Gillis is making an addition to the east wing of the Murray Hill mansion for his comfort and convenience."

July 31, 1897: "Jonas Preston has returned to Washington, the passage of the tariff bill and adjournment of Congress finishing his duties as clerk of that body for the present."

July 31, 1897: "The Murray Hill barn is being remodeled by Admiral Gillis. The main building is to be raised and the addition of a wing for carriage housing purposes." (A small house had been erected in the rear of the main house for the help needed on the farm.)

August 1897: "A new bridge at Bridge Street is to replace the old covered bridge."

December 1897: "A centennial history is to be written by Hon. David Murray, well-known to older residents of the county."

"John Sawyer, Principal of Delaware Academy from 1853-63, who lost three young children by dyptheria, is said to have personally prepared more young men for college than any instructor in the state. Ida Saxton was one of his pupils."

On January 10, 1898, a daughter arrived at the "old home on Main Street" to gladden the hearts of John and Carrie Stoddart. Her name, Gertrude Elizabeth Stoddart, was her father's choice, but she was never pleased with it. The hill-encircled valley lay hushed under a heavy winter mantle of pure sparkling snow. All the trees were stark and bare but beautiful nevertheless.

The same year Professor Graves, who had been Principal of Delaware Academy since 1895, was the last Principal before it ceased to be a private institution. The future was demanding that all children be given an education free of charge.

Mrs. Graves, originally from Connecticut, taught at Bainbridge after her graduation from college. There she married Mr. Graves. Both taught at Delaware Academy from 1885 to 1898, where Mrs. Graves also assisted her husband in the management of the school and the boarding hall.

Much-loved Professor Graves became a State Inspector of Schools in 1898.

During her whole life Mrs. Graves's charming personality and friendliness won her innumerable friends in all walks of life, and her contacts were without number because of her kindly interest in the problems and welfare of others. She never lost interest in teaching and social activities and was a very good friend of Carrie Stoddart. For a number of years before her passing she lived in New York City, where her son, Gaylord, had become a prominent doctor and teacher at Bellevue Hospital and New York University.

NEWS ITEMS OF 1899

"The grandfather of Bryan Burgin received a large gold medal for exhibiting the finest butter at the annual Fair of the Agricultural Society of England at London.

"Although the prize was awarded to Mr. Murray, the prize butter was actually made by his daughter, Mrs. Ellen S. Burgin, at their farm home.

"On one side of the medal was a likeness of Queen Victoria and on the other an elaborate Crest and Lettering: 'Royal Agricultural Society of E. Manson House Committee of 1870.' On the edge is engraved 'Mr. J. S. Murray.'

"For several years the Murrays and the Burgins used a tread mill and dog to furnish power for the churn. The dog loved the work and was taken to New York City to demonstrate his prowess.

"Butter buyers came through the county in the fall to buy up what the farmers had made and stored."

Another item: "Mr. J. M. Preston took for a law and private office the west front rooms of the MacIntosh Block, formerly occupied by a jewelry store. The Post Office will soon be removed to the Preston building, occupying the entire front floor."

Just before the turn of the century, Isabelle Goodrich and Marie Preston went to Vassar College, graduating in the years 1897 and 1900. Amelia MacDonald entered Vassar in 1900.

St. Peter's Catholic church was established in Delhi in 1899, after several years of holding services in the home of Mr. and Mrs. Philip Brady and a little later in the Village Hall. Later on, aided by their Protestant friends and neighbors, they raised money to build a small church on Cross Street.

In 1900 the lovely fountain on the Square, fed by springs on Youmans Hill in back of the Square, passed into oblivion. Alas!

From a letter from an old-timer, J. R. Peters, I quote: "Delhi always had fine talent of all kinds—Mrs. (Dr.) Landon, what a lovely singer she was; Laura Gay Smith, how she could make the 'birdies sing.' She was a great whistler, as well as music teacher. Remember the fine home talent shows by Charlie Collins, Ed and Hanlon? *Pinafore* was presented in the Town Hall before the Opera House was built by John Muir, who built numerous fine buildings. Mr. Bates was an ideal Dick Deadeye in *Pinafore*. Mrs. D. A. Grant, C. H. Moak and Russell Frost were in the cast.

"I want to speak of an old quartet of the old days. I do not know how to spell it—but I think it was called 'Amphian.' Big John Howard was

the first bass, Charles Bates, first tenor, Frank H. Norton, who kept the pharmacy at the corner of Main and Clinton Streets, second bass.

"Mr. Norton was the father of Catherine Norton Goodrich, wife of Dr. Howard Goodrich. Herbert White, the main street machinist, sang second tenor.

"They used to walk in the 'Shady Lane' by the Sheldon fence and hedge, and sing evenings. I used to be thrilled with them, when I visited Uncle Thomas Arbuckle's. . . . Charles Bates was one of the best high tenors I have ever seen or heard. He also played in the old band. Charlie Beller blew the big horn, Jack Frost the cymbals. They gave me my first thrills of band music, by which I have never ceased to be thrilled. Mr. Bates was also a compositor of the *Delaware Gazette,* of which Prof. Sherrill E. Smith, formerly of Delaware Academy, for many years was Editor."

REFLECTIONS ON THE BYGONE CENTURY

Reflecting a bit, and considering the relatively sparse population of the lovely county of hills and dales, and brooks and river, it is all the more remarkable that so many famous sons and daughters have claimed Delhi and Delaware County as home.

Other people of note graduated from Delaware Academy and heard the mellow tones of the old bell sounding up and down the valley, calling the young to study and learn. Numerous natives from various parts of the county also were later to become prominent in various fields.

DELHI PEOPLE OF NOTE

Joshua Boomhover from Delhi, whose sisters were friends of Henry and Maria Pease, was to become a teacher and Dean of Meredith College, Wilmont Raleigh, North Carolina.

Leslie Broughton was to become an English Professor at Cornell University.

Frank Farrington was to be a Delhi author and important figure in the literary world.

Effie Belle MacFadden was to go to San Francisco to write textbooks in English.

Amasa Junius Parker, a lawyer from Delhi, was to become a leading figure of the bar in Albany.

Edwin B. Woodruff was to be a prominent editor and churchman at Sioux Falls, South Dakota.

Douglas Horton, graduate of Princeton University and later Dean of the Harvard Divinity School, was a descendant of William Douglas, who

came to Delhi from Scotland about 1800, soon after the arrival of the John Hutson family, also from Scotland.

Ebenezer Hutson, the grandson of John Hutson, married Margaret Douglas. A number of their descendants continued to be members of the First Presbyterian church throughout the years, while others left for other areas.

Letters concerning the arrival of the two families were found among the effects of Reverend Ebenezer Kerr Maxwell, the first pastor of the church on the "Flats," and were to become the property of his great-granddaughter, Miss Frances Shaw.

Years later (1935) the Hutson Memorial Window of the new church was to be given in memory of the Douglas and Hutson families by an adopted daughter, Henrietta Hutson.

The main theme of the window, containing nearly a thousand pieces of glass, is "Come unto me." The central figure is Christ, above which are the words *Ecce Homo*—"Behold the man." The "Tree of Life" and the "Water of Life" are presented in a symbolic manner.

Reverend Horton was years later to marry Mildred McAfee (Vassar, 1920), later President of Wellesley College and wartime head of the Waves.

Lafayette B. Mendel was born in Delhi in 1872 and spent his boyhood in his native town. He was graduated from Delaware Academy in 1887 at the age of fifteen years, and, in 1891, at nineteen, obtained his B.A. degree from Yale University. He achieved fame for his outstanding work in physiological chemistry. In the scientific and graduate schools of Yale, Professor Mendel was to be acknowledged the pioneer in the country in the field of nutrition. He was to become Sterling Professor and member of the governing boards of the School of Medicine. The last list of honors and honorary degrees bestowed on Professor Mendel made people realize how brilliant a man lived among them.

Duncan C. Lee, an outstanding student at Delaware Academy, was to become a barrister in London, England.

Lafayette B. Gleason was to be a prominent politician. For many years he was to be Secretary of the Republican State Committee, and Secretary of the Republican National Conventions.

DELAWARE COUNTY PEOPLE OF NOTE

From Hobart:

John D. Clarke, Congressman.

Dr. F. McNaught, one of the leading surgeons of Denver, Colorado

West Kortright:

Theodore Bayles, prominent theologian in New Jersey.

Dr. Arthur Griswold Crane, President of Wyoming University, Laramie, Wyoming.

KORTRIGHT:

James Leal Greenleaf, landscape architect in New York City.

SOUTH KORTRIGHT:

Harriet Louise Keeler, well-known botanist and author of Cleveland, Ohio.

WALTON:

Dr. Edward Fitch, Professor of Greek and Dean of Hamilton College, Clinton, New York.

Dr. Irving Frances Wood, College Professor in Washington, D.C.

HAMDEN:

James Earl Russell, Dean Emeritus and Professor Emeritus of Education of Teachers College.

Dr. Williams Fletcher Russell.

William S. Lewis, famous lawyer and historian of Los Angeles, California.

SIDNEY CENTER:

James Albert Winans, Professor of Public Speaking at Dartmouth College.

TREADWELL:

Judge Abraham L. Kellogg of Oneonta, graduate of Delaware Acadmy, well known in Delaware County.

DOWNSVILLE:

Nina Purdy, author, born in Delhi.

BOVINE CENTER:

James Beveridge Lee, Pastor of Second Congregational Church at New London, Connecticut.

STAMFORD:

Professor Alfred Newton, pharmacologist at University of Pennsylvania.

DOWNSVILLE:

Professor Leon Wilson Hartman, Professor of Physics at University of Nevada.

DEPOSIT:

Charles Montgomery Hathaway, Jr. International field—U.S. Consul at Munich, Germany.

EAST BRANCH:

Dr. P. B. Hawk, distinguished chemist in New York.

Two of Delaware County's best known men were born within a year of each other in the same village. They were *Jay Gould* (1836-1892) and *John Burroughs* (1837-1921), who became famous for very different reasons.

JAY GOULD

Jay Gould, a surveyor, maker of a county map, and writer of a history of Delaware County, came from New England to Delaware County and married a daughter of John More, the early pioneer Scottish settler of Roxbury. He accumulated one of the greatest fortunes in the country within thirty years, by means that were legal, "if not strictly according to the Golden Rule."

In business capacities he was known to many before he left Roxbury to engage in more daring undertakings, which were to make him many times a millionaire.

He was a railroad manipulator, "the most piratical of the 'robber barons,' " who helped loot the Treasury of the Erie Railroad, and whose operations in the gold market brought about the "Black Friday" market collapse of 1869. Gould died at the age of fifty-six leaving his first daughter, Helen Gould, $100,000,000.

HELEN GOULD (SHEPARD), 1868-1938

Helen Gould was born in the Gould Mansion on Fifth Avenue, New York City, in which she grew up and which she maintained all her life. She was an excellent student, and preferred to dress and live very simply. Shunning society, she did not take part in the social life that her wealth and position opened to her in New York in the "Nineties."

Instead, inheriting her father's financial abilities, she turned to finance. The administration of her estate, which she personally superintended, and her many charitable activities were adventures in big business. By judicious investments she tripled her inheritance before resigning at a later time.

At the time of the Spanish-American War she was a national heroine because of her work in this country and in Cuba to relieve the sick and wounded of the conflict.

For many years she was the world's greatest philanthropist, spending more money on welfare work than any other American woman. For many years her favorite charity was the Railroad YMCA, many of whose members were employees of the lines which her father had controlled.

After her marriage to Mr. Finley J. Shepard, who had been connected with the Gould companies, they lived part of the time at Lynhurst, the great turreted castle above Tappan Zee on the Hudson, which she had inherited from her father also. They adopted three children.

Mrs. Shepard gave generously to many organizations, among which

were four annual scholarships for girls who desired to study at Vassar College.

In 1895, a Delaware County scholarship of $250 was founded in the College of the University of the City of New York in memory of Jay Gould. Preference was given to Roxbury students.

The woman to whom Helen Gould Shepard was most often likened was Florence Nightingale, the English nurse, regarded as the Founder of Modern Nursing.

JOHN BURROUGHS

In 1837 John Burroughs was born in a small weather-beaten farmhouse on a wooded hill near Roxbury. As a child he roamed the hills and fished in the streams, then the purest of waters. The youth was wont to sit on a great rock near his home, now called "Boyhood Rock," and look over the wide sweep of hills and vales. In his times of solitude John became one with God and Nature. With his "seeing eyes" he became aware of the wonderful vision of Truth, and attuned to the Unseen Power within himself.

In March 1864, Burroughs, then but seventeen years old, rode on Henry Edgerton's stage from Clovesville, below Fleischmanns to Olive in Ulster County. The stage, drawn by four horses, was one of the old-fashioned rocking Concord Coaches, with an egg-shaped body, panels of poplar, an ash frame scientifically designed to hold together. He was on his way to teach in a country school at Tongore. Eight years later Burroughs paused in the study of anatomy in a drab little room of a doctor's officein Olive, and composed his most famous poem, "Waiting." One verse expressing the theme reads thus:

> I stay my haste, I make delays,
> For what avails this eager pace?
> I stand amid the eternal ways,
> And what is mine shall know my face.

Burroughs found the "Great Secret" of Life, and the inner harmony shone forth in the sparkle of his kindly eyes and the depth and greatness of his smile. Through him flowed the simple philosophy of the eternal Truths to delight all those in quest of Truth.

The serenity of soul and inner faith set him above and apart from the restless world about him so that he was in time to become one of the world's greatest and beloved naturalists. He was to count among his closest friends many whom the world calls great. Among his close friends were Thomas A. Edison, Harvey Firestone and Henry Ford.

THE BRUCE FAMILY

In 1864 also, Reverend James Bruce came with his family in one of Cornelius Winne's coaches to Andes to be the minister of the Presbyterian Church. His ministry was to last forty years. The family, father, mother and children, M. Linn Bruce, David L. Bruce and a daughter, stopped over at the Mansion House in Rondout, leaving at six o'clock the next morning in the rocky Concord Coach, and arriving at their destination at six o'clock in the evening, greatly fatigued.

Matthew Linn Bruce, after finishing his course at the Andes Academy in 1880, entered Rutgers College, from which he was graduated as the Valedictorian of his class.

In 1894 Mr. Bruce was married to Lillian Ballantine, daughter of Duncan Ballantine, the rich man of Andes. Born in Bovina in 1821, Mr. Ballantine was said to have been a nephew of James and John Ballantyne, schoolfellows and business associates of Sir Walter Scott.

Matthew L. Bruce became a fine lawyer and orator, a speaker in national and state campaigns in 1888, and was later to be made President of the New York County Republican Committee, in which he was a tower of strength. He was also to become Lieutenant Governor and make a remarkable record as presiding officer in the Senate.

Aside from his eminence in law, politics and government, genial Judge M. L. Bruce was to be best remembered as an everyday citizen, interested in the minor affairs of the community and its people.

LXV

The Dawn of the Twentieth Century in the "Garden Spot"

IN 1900 the population of Delhi was 2,078. John and Carrie Stoddart were a welcome part of the "elite" society of the village, attending all of the fashionable affairs. Carrie also became a member of the first two ladies clubs, the Monday Night and the Tourist Clubs.

News Item, February 16, 1901: "One of the prettiest and most successful social functions of the season was that given by members of the Tourist Club to their friends on Tuesday afternoon, at the home of Mrs. S. Forman Adee. The spacious parlors were darkened and the mellow light of lamps dispelled the gloom of the storm that raged outside. Hostesses and guests alike enjoyed thoroughly the programme which was rendered."

Popular and well-liked by all, Carrie was beloved as well by the less fortunate in the community for her innate humility, kindly spirit, sympathetic understanding and friendliness, which could not be said for all of the ladies in the so-called "upper classes," who felt above the "common people." Carrie gave of herself to help anyone in need.

However, she was not as happy in marriage as she had hoped to be, because she could never forget her true love, and because she could not be "mistress" of her home. Sarah, who may have been disappointed in having her son marry, had an air of superiority, which often accompanies affluence. She wished to remain "Mistress" of the old white house, which had been her home for sixty years, and *was,* of course, her home.

When John and Carrie went out to elaborate evening affairs, John wearing a dress suit and Carrie different pretty evening gowns, Elizabeth Dibble stayed with the children, Griswold and Gertrude, whom she had from the first called her "Dolly-Dumpling." They loved Elizabeth and she loved them. Until bedtime she told them many stories of her childhood on a farm, where wild animals were abundant in the dense forest nearby. They never tired of hearing the stories over and over again.

Grandma Griswold rarely showed any interest in the children, so that they saw little of her, and were often scolded if they went into her rooms. They were, of course, unaware of any of the past and quite oblivious of the present world about them for the first few years.

The children had plenty of toys and they rode their tricycles around the walk outside the picket fence. They played in the big barn, where Papa kept his horses and half-dozen wagons and two sleighs. A winding staircase led to the haymow, where they spent many happy hours, turning somersaults and all kinds of tricks from the beams above the hay.

In the winter they had sleds, and Gertrude loved to take her beautiful dolls riding over the snow in a red doll sleigh, which had been made for her. She liked paper dolls much better, however, than large expensive dolls wtih lovely clothes.

During the earliest summers they were often taken to Grandma Pease's farm, four miles uphill to Spring Valley, where dear Mama had been a little girl. Papa took them in the surrey, drawn by his horses, Kit and Sam. They jumped out of the wagon onto the stepping-stone and ran to find Grandma, while Papa unhitched the horses and put the surrey in the carriage house. How the children loved to go to the shady farm! It was like a bit of heaven itself!

There was the incessant warble of the "little minstrels" of the air in the nearby woods. As Burroughs, a native of the hills a few miles, away wrote: "Most birds have some human significance. The bob-o-link shows hilarity, the song sparrow, faith, the cat-bird, pride, the hermit thrush, spiritual serenity, like an evening or morning hymn."

When the pioneers had first come the partridge was one of the most native and characteristic of the birds. Its Whir! Whir! Whir! on oak logs gave a habitable air to the forest, and its "drum" was one of the most welcome and beautiful sounds of spring. One log would be used for many years but not always by the same drummer. It seemed to be a sort of temple used for many years, and was held in great respect. The bird always approached the log on foot and left in the same quiet manner, as if in reverence for something it knew not of.

The children loved to wade in the "Merry Brook," as it made its way over and around the stones and rocks, laughing and singing little songs to them. Up a bit there was an old millwheel that was used for power. Nearby was a sloping hill golden with bright buttercups and white daisies in early summer. Gertrude always fancied that they told her secrets, and why they came to the meadows every year.

The little ones loved all the cobblestone walls, winding roads, and the nearby wood where they watched all the little wild creatures gleefully scampering about.

They liked to go to the big red barn across the road to see the big strong horses and the placid cows, as they came to the barn to be milked.

Thoughts from Burroughs come to mind, for he said, "The cow is the true pathfinder and pathmaker. What a beautiful path cows make through the snow to the haystack or the spring!" The cows love to meander in the beech woods with all its treasures, nuts and berries, chipmunks, squirrels, woodchucks and birds.

Gentle-souled Burroughs said, "The cow is full of goodness, has a wholesome odor, and the whole landscape seems to look out of her soft gentle eyes."

Sometimes in the late summer the children could ride on top of the big hay wagon loaded with sweet-smelling hay, as it was taken to the barn for the winter.

The great, yet humble native philosopher said that "the water of all the Catskill region was the best in the world. In this particular, it was good 'Bible Land,' a land of brooks of water and fountains and depths that spring out of the valleys and the hills."

In ancient times people gathered in cities for protection, but the most hopeful feature of any people is the instinct to "take root" in the country —not the instinct to flock to the cities, for they become filled with frivolous, sophisticated and self-seeking people, who lose much of their innate goodness.

A nation always begins to rot first in the great cities, where there is no room for inspiration and reverence. Sometimes they are saved only by the antiseptic virtue of fresh supplies of country blood. "The farmer has the most natural life, in his own home with intimacy with all nature, bird and beast, as well as cooperation with the elemental forces which bring forth God's blessings. Farming humbles man, teaching him patience and reverence and bringing out his true virtues."

The times of the farm vacations did not last very long, because, when Henry's health failed, he and Maria moved to one half of a dear little house in the village (now the Cannon guesthouse). Henry's lovely voice was stilled and he could sing no more. Gertrude loved Grandpa but did not like to be close to him because of his long beard. She said that she could not see what he looked like, and she did not like it.

She was a very shy child of few words, but she dearly loved Grandma Pease (as did everyone else), for her lovely smile and the twinkle in her eyes captivated the hearts of all, and especially little children. Her whole face radiated love and gentleness. Gertrude loved to stay all night and sleep with her in the big four-poster bed. As they cuddled up close together, Grandma told her stories of the time when she was a little girl and sometimes rode in the big stagecoaches which rumbled along the rough country roads.

She told her too of things Mama used to do on the farm and of all the pets she enjoyed, and the little song she learned to sing to the brooklet:

Brooklet, dear brooklet, O whither away?
Can you not tarry a moment to play?
Under this oak tree, 'tis shady and cool,
I'd like it much better than going to school.
But the breeze from the brooklet
Just wafted a sigh,
That said: "I would like to—I cannot—
Good-bye."

Gertrude loved to have Grandma tell the story of Mama, who was asked to go out and call her father, Henry, to dinner. Grandma smilingly heard Carrie's sweet voice sing out, "Henny, Henny, Come to dinny now."

SCHOOL DAYS

When Gertrude was about four years old she wanted to go with her brother, "Bud," to kindergarten at the Old Academy, so she trudged the mile with him to "go to school." A lovely young woman, Miss Elizabeth Gallagher, had come from Ohio to be the teacher. She little realized that Delhi would be her home for the rest of her life, and that Carrie Stoddart would be one of her dearest friends. It was Carrie's "way" to welcome newcomers to the village.

Miss Catherine Foote started a small private school in her home to which a few children went. Carrie, however, preferred to have her daughter go to the public school, which was then on Second Street near the village hall. I think Miss Lydia ("Tid") Page was the teacher. Gertrude enjoyed school and the friends she made very much.

At one school entertainment for the mothers, Gertrude with nine other little girls sang the song of "The Ten Little Chickadees Sitting on a Fence." One by one they all flew away, and frightened little Gertrude was the last to sing and fly away. From that day to the day she was to leave home, a bride, she was always "Chickadee" or "Chick" to "Papa."

All through five years of grammar school, Gertrude was the fastest runner in all the running games. She was primarily a sturdy outdoor girl, who heard the call of the woodlands near her home, and the forest folk, who dwelt there. In spirit she was more like an Indian maiden than a little girl from the village, for she was fleet as a fawn and as shy and unapproachable.

In the summertime, sometimes alone, sometimes with her friends she spent hours in the "fairyland" among the thick silent woods of Round Top, with its bubbling springs and moss covered rocks, where elves came out from their tiny nooks to play, while chirping birds, frisky squirrels, chipmunks and other shy creatures looked out from their "tree houses."

She was never alone but in a little world of her own, peopled by feathered and furry friends, whom she loved and understood, for she had an innate love for all God's wordless creatures.

MURRAY HILL

Just before 1900 the family of David Murray, son of Judge Murray, who had built the stately white mansion at the side of Round Top in 1868, brought his family to spend most of the year there. Because David was in the Navy and away a great deal, auburn-haired Mrs. Murray, daughter of Admiral Gillis, brought their family of six children, with plenty of help, to live in the large Victorian house, where they had previously spent their summers.

The children were Agnes, Hallam, Marjorie, David and Helen. Because Mrs. Murray was a close friend of Carrie Stoddart and the Stoddart home was just a little way across the river, red-haired David became one of Griswold Stoddart's best friends. Gertrude, just between Marian and Helen in age, became their good friend. Marian had long auburn curls, while Helen's curls were blonde. Gertrude's brown hair was braided and tied with hair ribbons.

From the bridge a narrow dirt road with occasional "thank-you-ma'ams"—rounded elevations to rest the horses—wound up the hill around a sloping apple orchard. In the spring it was a vision of pink and white loveliness, while on the ground a little later wild strawberries grew in abundance.

In the winter the children had fun sliding down the lower part of the hill road or one side of the orchard.

The sightly house, framed by tall whispering pine trees, was topped by a cupola, with windows on all sides, and overlooked the ribbon-like river and the verdant valley to the north with its covered bridge. It also overlooked part of the village below. On rainy days the children played in the cupola.

Another hill rose in back of the house, the large barn and the smaller house for the help. Near the crest of it stretched a maple grove, where early in the spring tin buckets were attached to the trees to catch the sap-run. It was carried to the boiling place in pails by the aid of neck-yokes, and went through a complicated process of being "boiled down." I remember that a stone wall surrounded the "sugar-bush."

In the summertime especially, fashionable horse-drawn carriages, mainly from the livery stables, transported ladies up the steep hill to various social affairs where gala garden parties and receptions were frequently held. Often John Stoddart had a driver handle his beautiful horses to take Carrie and one or two of her friends to the occasions.

HAPPY CHILDHOOD DAYS ON MURRAY HILL

Like the free creatures of the woods, the children roamed all over the hill and Round Top, near the woods of which was a wonderful spring, covered by a huge rock, their "picnic rock."

The girls played in the little playhouse by the road which wound around the front to the back of the house. Over the stone wall in the cool green woods were numerous rocks, both large and small, some looking like little chairs or benches. Moss covered some of the large rocks, and a little hidden spring bubbled up. It was a veritable fairyland of green and gray, where they felt akin to the little woodland creatures.

Near the house they climbed up into the tall pine trees, and sometimes "flew" through the air on high board swings. Occasionally, David and Griswold gave their sisters rides in the little basket cart drawn by the gentle, sad-eyed gray donkey.

Sometimes they were allowed to join the ladies' parties and have ice cream and little cakes.

Mrs. Murray had Halloween and maple sugar parties along with other times of fun for the children through the seasons.

News Item of June 1903: "A large number of village people had the pleasure of greeting Admiral J. H. Gillis and meeting his bride on Thursday afternoon, through the courtesy of Mrs. David Murray of Murray Hill, whose gracious hospitality is proverbial."

August 22, 1903: "Misses Amelia and Catherine MacDonald entertained a large number of young people at their pleasant home on Thursday evening."

October 24, 1903: "On October 5-6 the completed and renovated Delhi Opera House will be opened by a three-act comedy, *The Doctor.* A fire had caused considerable damage. For weeks benefits and entertainments and donations to pay for repairs had occupied the attention of Delhi people."

November 14, 1903: "A jolly party of seventy young people gathered at the home of Charles Burgin, on Honest Brook, last Friday, all unbeknown to the younger portion of the family, John, George and Lottie—to make merry for the evening."

January 10, 1904: "The Third concert of the Mozart Club, a musical organization numbering twenty-five or more young women of the village under the direction of Mrs. M. O. Landon, was given in the Opera House."

Mrs. Landon was born in Brooklyn and was a musician of unusual ability, who married a Delhi dentist, Dr. Marcus O. Landon, in 1902. Generations of Delhi people have occasion to remember her beautiful contralto voice, the many years she served as choir director of the First

Presbyterian Church, as organist of St. John's Episcopal Church, as choir director of the Delhi Methodist Church and as pianist for the Delhi Kiwanis Club. She also gave private lessons in both voice and piano.

September 3, 1904: "Charming Musical Treat—a musical harvest of enjoyment was afforded by the musicale given by Mrs. M. O. Landon. About 175 guests, including many out-of-town friends, comprised the honored group at Dr. and Mrs. Landon's residence.

"The distinguished guest of the evening was Mr. Howard of New York, who sang several selections. Laura Gay Smith gave a whistling solo and Helene Mason recitations. Mrs. Edgerton, Miss Lena Sears and J. H. Nichols played the piano forte accompaniments."

September 10, 1904: "The community will be interested in the first recital of Miss Marie Hood, which occurs at the Opera House next Monday evening. She has graduated from the Ludlum School of Dramatic Art in Philadelphia and will be assisted in her entertainment by other talent of the same school."

September 10, 1904: "The following members of Delaware Academy's graduating class will attend these institutions the coming year: W. A. Humphries—Yale College, Jay Strong and Leslie Brooks—Syracuse University, Frank Bell—Union College, Agnes Murray—St. Agnes School, Albany, Amelia Hinnan—New York Conservatory of Music."

October 1, 1904: "Three recent pleasant social events were held, starting on Friday when Mrs. H. W. Cannon opened her spacious summer residence to the Tourist Club and their friends, giving them a graphic description of her recent trip to Germany.

"On Monday afternoon Mrs. L. P. Hull gave a reception for Mrs. Mary Gould Browne and on Tuesday afternoon Mrs. William Gleason gave a card party to a large company of ladies."

December 10, 1904: "A dancing party was conducted at the Opera House under the management of Donald Gleason. Thirty-one couples participated."

CHILDHOOD EXPERIENCES

Through her early childhood years Gertrude had happy times in her own little world of simple pleasures. She was not restricted in any way, so that she made friends from one end of the village to the other. In later life, it seemed as if she had at some time been in almost every house in the village for one reason or another.

For two or three years both children went on Saturday afternoons to a little dancing class at the home of Elizabeth Gallagher, who had married Frank Farrington soon after coming to Delhi. They lived in a house high on a bank above the river. It was great fun learning to dance, and at the same time they learned "social etiquette."

Once or twice a year Mama and Papa took them on the "wonderful" railroad train to the big city of New York. The Edgerton House hack came to pick them up early in the morning to take them to the station, where they boarded the O&W branch train, the "7:20 Flyer" to Walton, where they changed to the main line train. The first time they went Gertrude was determined that she would not go across the river in a boat. However, after getting off the train and following everyone else, they were at the ferryboat at Weehawken and over on the other side of the river before she knew it.

The children liked the trolley cars and the big hotel where they stayed. Most of all they were fascinated by the big Macy store with its escalators. Instead of enjoying the great array of toys where they were left for a while, so that Mama and Papa could do other shopping, they spent most of the time riding up and down the moving stairs, but they were back when Mama and Papa came to get them.

They were entranced by the Hippodrome also, with its many "wonderful" acts, but were glad when it was time to go back to their dear home again.

Mama and Papa took them to other places, too: Yonkers, Binghamton and Albany to visit relatives.

In the summertime Papa sometimes drove the horses over to Oneonta, going through the tollgate at the top of the steep Swart Hollow Road, which made an *S* as it descended into the valley. Sometimes they drove the horses to Bloomville, where they were stabled for two or three days while they all took the short train ride on the U&D Line, going either to Oneonta or Stamford.

Grandma Griswold usually spent three or four weeks in the summer at Churchill Hall in Stamford, John taking her there in the carriage. She visited Dr. Stephen Churchill's mother.

Like his father, Elijah, Phoebe Churchill's brother, Dr. Stephen was an indefatigable worker for the village. When opposition was bitter to the establishment of a Union free school, Dr. Stephen so influenced public opinion that victory was won.

He gave a public library and land for a park to the village. Through his efforts also one of the first sewerage systems in the state was completed. Although not a pioneer of the wilderness he was a pioneer in education, as well as in making his village a well-known summer resort. In the latter part of the nineteenth century, he had erected the famed Churchill Hall, which was enlarged four times, reaching massive proportions. Besides Churchill Hall, he built another large hotel, the Rexmere, with artificial lakes nearby.

Dr. Churchill, beloved by all, lived a life of great service to the mountainland to which his forebears had come about a century before.

Gertrude and Griswold had wonderful times at Churchill Hall and in the village, which was full of life and fun.

One summer, perhaps 1905, Gertrude was invited to spend two or three weeks in a cottage near the Rexmere, with the family of Dr. and Mrs. Travell. Mrs. Travell was the daughter of Julia Griswold Davidson, who had lived in the "Old Home" in Delhi. Virginia and Janet Travell and Gertrude spent happy days together, enjoying "swimming" in the lake below the house, and going pony riding almost everyday. Mr. Clarke, whose daughter, Mildred, was one of Gertrude's classmates in school, owned several ponies and carts, which he kept in Delhi during the winters. In the summer they were all taken to Stamford for hire, for the enjoyment of the children of the summer guests.

Through those summers in Delhi, Gertrude roller-skated and rode her bicycle with her friends, even though the dirt roads were not very good.

They had many picnics up at the Falls, where they were happy all day long, wading, climbing around the numerous hidden places, and playing games.

There was always something to do that cost nothing. Money was something the children knew nothing about, except perhaps a nickel or a dime.

Often Gertrude went up Delaware Avenue, where Ruth Woodruff from Perth Amboy spent her summers with her mother. Down in the river by the fair grounds they learned to swim, by first using "waterwings."

With groups of girls, Gertrude went camping in tents, taking their possessions with them on a large farm hay wagon. What fun it was!

WINTER FUN

When lovely snowy winter came to the hills of home, the little "out-of-door" girl, who thought a lot but never said much, spent most of her time, when not in school, skating on the frozen pond or swamp. She was not allowed to go at night, but they could hear the merry skaters pass the house, laughing or singing and their skates clinking as they carried them over their shoulders.

With the help of Bud, she had learned to skate when she was five years old. She did not know that, when her father was young, he was said to be the most graceful skater on the mill pond. He never skated any more, but his daughter seemed to have inherited the strength and aptitude to be a good skater. Some of her friends, who could do other things she could not do, were not able to skate much because of weak ankles, but there were people of all ages, including teachers, who skated merrily back and forth, some of them playing "snap the whip." Whenever and

wherever there was skating Gertrude was usually there, and usually a "special boy" rushed to help her put on her skates. They clamped to her sturdy school shoes, had straps around the ankles, and had to be put on *just* right.

When there was too much snow, there was always "sledding" down the numerous streets. There was thrilling winter fun in the village as groups of laughing children and young people rode down the six or more hilly streets. The most exciting hill was Court Street, where throngs gathered to watch or ride on the long "bobsled" that the "Becker boys" made. It had a steering wheel and cushions and held a dozen or more children. It whizzed down the steep, sometimes icy hill, often crossing Main Street and going some distance beyond. There was little traffic, but what there was was always stopped to let the "bobs" go through.

Carrie did not allow Gertrude to go on the bobs, for she felt that they were too dangerous, but, if I remember correctly, I think she did once or twice.

On clear crisp days Papa took Grandma Griswold around the village in the two-seated sleigh, each in one seat. The silvery bells jingled merrily as the horses frisked along, seeming to be having fun too.

The manufacture of sleighbells years ago was a highly specialized trade. The best bells were cast in sand molds out of a mixture of tin and copper. These tin-and-copper bells had by far the sweetest tone. The cheaper, more jangly bells were stamped out of steel or brass.

The sleighbells were made in many different patterns, the commonest of which were the globe, band and rim. All these were either single- or double-throated, and had either one or two slits, crossing at right angles to let out the sound.

They came in a range of sizes, the price of a strap running from $1 to $18. The bells sold in clusters of a dozen, loose by the pound, or as attached to the neck strap, body strap or martingale of the harness.

Chimes were open-mouthed sleighbells fastened to the shafts. They came in a number of shapes: tea-bell, hand-bell, gong, band bevel, beaded, dome.

John and Sarah were both bundled up in big fur coats and robes, Sarah riding in "fine style," while her small granddaughter with a friend whose initials were E.G., was far happier, catching rides on farmers' long sleighs or more often the Penfield Mill's "feed" sleigh.

The girls had a little secret between themselves, for by putting their initials together they formed the word *eggs*. So they called themselves "the eggs," and, as it happened, the name of the driver of the horses was Hammond. So together they were "Ham 'n' eggs" although Mr. Hammond never knew their secret.

As they perched precariously on top of the dusty bags of feed, each

hanging onto a sled, they had great fun, their long braids and long bright toboggans (or knitted caps) flying in the wind. When Gertrude came home, Mama never scolded.

Sometimes Sarah complained to John about the little girl's curious and independent ways and indiscretion in choosing some of her friends, and said, "She's just like Carrie that way, being a little too friendly with anybody and everybody. She'll get into trouble some day."

John, in his quiet way said little, for while he was reserved himself, he loved Carrie for her friendliness and her generosity of spirit, saying simply, "I guess she would not be Carrie's little girl if she were not that way. Carrie always says to let her follow her own heart and she will be all right. She wants her to be herself and to like everyone for what he or she is—not for what they have." Secretly, he thought anything his "Chickadee" did was all right.

Sadly he thought to himself: "I do not think Carrie is very happy, I see it so many times in her eyes, when she does not know I see. She feels bound and suppressed; perhaps that is the reason she loves to do so much for other people."

The little girl with the shy, taciturn ways did not like formality and ostentation. She especially disliked having to be all dressed up on Sundays and going halfway up the center aisle to sit in the family pew, which Sarah had occupied since the church was built. Gertrude watched Mrs. Preston, Marie's mother, playing the organ and liked to see Mama sing in the choir, but she often wondered about church, and all the stylishly dressed people around her, who, she knew, did not always practice the Golden Rule she had learned in Sunday School.

However, she loved the church her family had so long attended and was happy in its activities, throughout her girlhood.

JAMES E. HARPER

Through all the years of her membership in the dear old "Second" church, she can think of only two men, who stand out in her memory as most truly exemplifying Christianity.

The first one who comes to mind is James E. Harper, who lived across the street from the Stoddart home. He was a descendant of the first settlers of Harpersfield. "Jim" and his invalid wife, Margaret, were the parents of a daughter, Pauline, and four sons, H. Glen, Monteith, Theodore and Harry, who died when only a few years old.

Jim consecrated his life to helping others and served his Maker perhaps better than all of the other people combined.

Others went to church, and contributed, and were "good" men, but most people in general were materially-minded and self-centered. It is

very easy or should be, to be generous, when one is rich in this world's goods. There is very little real virtue in that. The real virtue of giving is giving of self in kindness and understanding.

ROBERT P. MACINTOSH

Another great man of the old "Second" church she remembers is Robert Perry MacIntosh, born 1859, a descendant of the early Scottish settlers of the town of Kortright.

He was the eldest son of the founder of the *Delaware Republican* newspaper. His wife, Frances Keeler, was the granddaughter of Honorable Martin Keeler, a former Judge of Delaware County.

Robert learned the printing trade at the age of fifteen, and became a partner in the printing and publishing business, continuing it after his father's death. He was prominent in many activities of the village, becoming one of the most active and faithful members of the "Second Church."

His eldest daughter, Katherine, familiarly known as "Kate," remained at home, contributing untiringly of her talents and skills with efficiency and diligence, especially in the church, as a member of the choir and other organizations, serving other people throughout her lifetime with a joyous heart.

NEWS ITEMS, 1906-1909

June 16, 1906: "Mr. and Mrs. Fred Youmans arrived in Delhi from their wedding trip Wednesday evening. Members of the Cornet Band were on hand to give them a cordial serenade when the 9:15 train arrived. The beautiful grounds of the Youmans home were invaded and melodious selections rendered. Seats were provided, refreshments served and an enjoyable social time was had."

July 14, 1906: "The reception given at the residence of J. K. Penfield last Saturday afternoon was a very pleasant social function. Many beautiful and handsomely dressed women were present, elegant refreshments were served and the occasion made complete and memorable in all respects."

July 21, 1906: "Mrs. David Murray has issued invitations to a reception in honor of her daughter, Agnes, to be held at Murray Hill, Thursday of next week."

August 22, 1906: "Mary Goodrich was married to Malcolm S. Crawford of Hamden." Gertrude Stoddart was flower girl and her brother, Griswold, and a cousin of the bride, Donald Pease, were ribbon-bearers.

September 22, 1906: "The Delaware County Soldiers Monument, a beautiful permanent memorial, was dedicated, a dream of many years realized, with 5,000 people at the gathering. It was unveiled with appro-

priate ceremonies. Lieutenant Governor Matthew Linn Bruce delivered an admirable oration.

September 29, 1906: "Charles Evans Hughes, Republican nominee for Governor, has conducted an investigation into the insurance scandals." Hughes was victorious in the elections.

January 12, 1907: E. J. Gerry is to give a large dinner at his New York residence and has ordered from his farm a hundred young mallard ducks and fifty-six old fowls for the occasion."

January 12, 1907: "Destructive conflagration—three lives lost—American House destroyed. Valiant work by firemen—charred bodies of victims recovered. Property loss $20,000. Very gloomy day for Delhi—saddest fire in Delhi's history—finest hotel in village. Mr. and Mrs. Winter and John J. O'Connor could not be reached and died. Marshal Mitchell, brother of Mrs. Sarah Griswold, threw out a rope and escaped. His cries roused others. Mr. Mitchell's loss included some money and all his clothing—no store in the village carried clothes large enough for him, and he was given back some that he had given away."

I well remember the awful fire, which was not far from our home. We watched it from our windows, and "Uncle Marshal" came over to our house until he could find another place to live. I was only nine years old at the time.

May 4, 1907: "A most worthy project! At first meeting of the V.I.S. (Village Improvement Society) Mrs. J. K. Penfield presided and officers elected were: President, Mrs. David Murray, First Vice President, Mrs. J. K. Penfield, Second Vice President, Jennie Knapp, Secretary, Clara Boomhower, Treasurer, Mrs. Elbridge Paul. They wish to put the village in the best possible shape for Old Home Week."

June 15, 1907: "Miss Agnes Murray has completed her course at St. Agnes and taken college exams at Bryn Mawr, Pennsylvania. She and her sisters are at home now."

August 10, 1907: "Delhi's Old Home Week. The exercises opened with services on Sunday in several churches. Monday evening Delhi had the pleasure of listening to a fine lecture by Dr. L. B. Mendel, most valuable to all engaged in dairy interests and of importance from a hygienic standpoint. For Tuesday evening every seat in the Opera House was sold in anticipation of a rare musical and dramatic treat. Miss Marie Hood is to be congratulated on the success of her undertaking. Wednesday evening the Opera House was again filled to capacity with a gay company to enjoy dancing. The concert Thursday evening under the direction of Mrs. M. O. Landon gave unbounded satisfaction. Six hundred tickets have been issued for the general reception sponsored by the V.I.S. to be held in the Opera House next week.

"The Band initiated the new Band Stand Wednesday evening. It's a very creditable pagoda."

August 31, 1907: "The Delaware County Fair was honored Friday by the presence of Governor Hughes, and our citizens were greatly pleased to hear hims speak. Afterward he was guest in the evening of Peter M. Gerry at Lake Delaware. He was invited to fish in the lake—rarely such an invitation is extended."

November 9, 1907: "Delhi is nothing if not up to date—had to have a cheap moving picture house. Such enterprise is all the rage in larger villages around."

January 1908: "Amelia MacDonald is devoting much of her time to promoting the founding of a secondary agricultural school in Delhi.

"Seven Cubans are now pursuing studies at Delaware Academy."

February 20, 1908: "The celebration of the hundredth birthday of Abraham Lincoln was appropriately observed at the Opera House."

May 2, 1908: "Delhi and Delaware Co. have reason to rejoice that Assemblyman Stevenson has secured passage of the Agricultural School Bill, appropriating $50,000 for a State School of Agriculture and domestic science to be erected here for the benefit of the whole farming region."

May 1909: "A tea for Mrs. Murray, who will be soon moving to Binghamton with her family."

CHRISTMAS HOLIDAY, 1909

During the 1909 Christmas vacation from school, Carrie and John took the children to New York for another holiday, staying at one of the large hotels. What a wonderful time it was to be having so much fun and seeing so much in the *big* city!

Soon after arriving home Gertrude became ill and was unable to go back to school, which was a great disappointment to her, for she loved school and missed all of her friends. One time, when they visited another cousin of Mama near Poughkeepsie, they had visited the Vassar College campus, and Gertrude told Mama that she would like to go there to college when she grew up.

Dr. William Ormiston, a true "country" doctor, who went about doing good, was called. He was very serious when he gave his diagnosis. It was diphtheria, one of the dread diseases of the time. Gertrude remembered picking up a "cute" little glass in the hotel that looked dirty, but she said she washed it and drank out of it. No doubt that was the cause of her illness.

The house was immediately quarantined, and a trained nurse, Mrs. Frances Zeh, was summoned. Fortunately, Dr. Ormiston said, there was a fresh supply of the toxin-anti-toxin, which was new for the treatment of diphtheria, so that he offered hope for the little girl's recovery. At one time little hope was held for twelve-year-old Gertrude's life. But after a time she began to show signs of improvement.

It seemed a long time to her, as she struggled to make herself understood, and she wondered whether, if she did get well, she would ever talk as she used to. She could not even have the comfort of her pet pussy, Pitty-pat, whom she loved so much. She was so lonely and the days were so long. She missed school and her friends.

At last spring broke through and one day she was carried downstairs to a cot in the dining room, where once again she could see her family, and know that she was going to be well again, thanks to the wonderful care she had received and the prayers of her family and friends.

She could not go to school, however, the rest of the spring term, but her friends wrote her notes, several of them wanting her to be their "seat-mate" when she returned.

Magdalen (Madge) Harkness, with whom she had been in "Maggie" McClaury's Sunday School class since they were about three years old, was her seat-mate. That made Gertrude very happy, for she and Madge always had been friends. She was one of the three daughters of Mr. and Mrs. E. R. Harkness, he a former teacher and for some time District Superintendent of Schools at the time when Mr. Olin W. Wood was Principal of Delaware Academy and Union Free School.

The two girls were to be fast friends for many years to come and still are at the present time.

Miss Anna Fisher of whom her pupils were all very fond, was their teacher.

CHILDHOOD FUN

Through that period, the children had a great deal of fun in the fall, taking the little train ride to Hamden then going up the hill, where there was a wonderful grove of chestnut trees. They picnicked and brought bags of chestnuts home for their winter enjoyment. Alas, the chestnut trees were struck by blight, which ended the delightful "chestnutting" parties.

Those were the days, too, of wonderful picnics at Wautauga Falls and walking up to the big rock on Federal Hill.

In late summer one of the biggest events of Delaware County was the county fair, which had been started in 1840. The fairgrounds were at the upper end of the village, on a large field along the river, with hills rising on each side. In the center was a high knoll where in the very early days settlers had built a log fort for protection.

Prize cattle, poultry, swine and sheep as well as the latest farm machinery were exhibited. "The Ladies Building" was for the display of needlework and all kinds of baking and home canning for prizes. On the midway were the merry-go-round and other entertainment for children.

The big fair brought farmers for miles around to watch the horse races, of which John Stoddart was one of the judges. He was usually on

the judges' stand, opposite the large grandstand, which provided a fine place for enthusiasts to view the races. One day was always set aside for a grand "Floral Parade," made up of flower-decorated floats, horses and carriages, bicycles and other vehicles. There were a few automobiles, but only a few people had any at that time. The long parade passed around the track and in front of the grandstand, where they were judged for prizes.

The "Swamp" near the grandstand was used in winter not only for skating but also for ice-cutting. Most business places, hotels and some homes had to have large icehouses in which to store the ice for summer use. The ice was cut from the millpond also, huge chunks being hauled away on long sleighs drawn by strong horses. Farmers' sleighs, feed sleighs and a few private sleighs for pleasure were quite prevalent along the snow-covered streets.

NEWS ITEMS, 1910-1912

June 25, 1910: "Delhi people are greatly disappointed because Governor Hughes has seen fit to veto the proposed Agricultural School."

December 8, 1910: "Herbert A. Pitcher died at the age of fifty-four." Mr. Pitcher, an intimate friend of John Stoddart, had built up a profitable insurance business, which Mr. Stoddart bought, because Mr. Pitcher's son, Bruce, was a small child at the time. Mr. Pitcher and Mr. William Bramley both drove fine horses. Mr. Bramley's son, John, and daughter, Wilma, were both early childhood friends of Griswold and Gertrude Stoddart.

May 4, 1911: "John Stoddart is about to make important improvements in his law office at Main and Court Streets before moving his insurance business there."

January 15, 1912: "At the annual meeting of the Delaware National Bank, the following were elected, as Directors: Charles L. Andrews, Stamford Ralph Andrews, Hamden; H. S. Graham, James R. Honeywell, Delhi; Alexander Hutson, Bovina; Marshal Mitchell, John C. Stoddart, Delhi. Officers elected were James R. Honeywell, President; A. L. Andrus, Vice President; H. S. Marvin, Cashier; W. W. Honeywell, Teller."

March 16, 1912: "Edwin B. Sheldon, to whom we are indebted for the transfer of the old Sheldon Homestead to the Delhi YMCA, has been for some time in New York City. It is understood that Mr. Sheldon is having the house wired for electric lights by Homer and Lauren Mason." The Stoddart home was equipped with electric lights and a telephone at about the same time.

February 10, 1912: "Attending Delaware County YMCA conference at Hancock, were John Bramley, Millard Blair, Willard and Millard Gow, Clifton Irvine, Wilbur Oles, Griswold Stoddart, John Gibson, Monteith Harper, Robert MacIntosh, and Stanleigh Honeywell."

April 1912: The *Titanic* disaster.

June 15, 1912: "The Woman Suffrage movement audience Monday night was composed of the best citizens, who gave the speakers their undivided attention.

"Mr. S. F. Adee introduced the speakers, and the Delhi Military Band furnished music.

"Miss Mills captivated the audience with her charming personality. Mrs. Jennie Cannon, who is always interested in 'good works,' made it possible for meetings to be held with pleasure and profit to all. Miss Mills said that nowhere in the state had she and her party met with such a cordial welcome and been so royally entertained.

"Time is near when women will have the right to suffrage, for which they have long and patiently waited."

Carrie Stoddart, Marie Preston, Ella Millard and Mary Adee went about the county with Mrs. Cannon in her large car quite often in the interest of the Suffrage Movement.

ACTIVITIES OF THE 1900s

Throughout most of the summers of the 1900s, circuses, which often came to town, were held in large tents, either at the fairgrounds or on Kingston Island. The island in the middle of the river was of good size, and, as I remember, there was a bridge across each part of the river.

There were many baseball games and elaborate Fourth of July celebrations with spectacular and noisy fireworks. They were usually held at the Campus, where the crowds assembled on the banks above the ball field.

Mrs. H. M. Cannon always entertained a group of children in the afternoon of the Fourth, and a group of young people in the evening with dancing and a gorgeous display of fireworks on the lawn behind her residence.

There were numerous church picnics at Meeker's Grove near the "Flats" and "Feather-bed Lane," and other favorite places where young and old enjoyed the outings. In the joyous, animated village were a few automobiles, which half a dozen or more Delhi people had purchased. Mr. MacIntosh, the editor of the paper, I believe was the first person to own a queer little "runabout," which frightened all the horses. People thought they would never be able to "make" the hills in the area, and quite often the machines caused "runaways" of horses. The age of the automobile was dawning, bringing both benefits and detriments.

Colorful and gay tallyhos, owned by two of the wealthy families added to the thrill of the people of the thriving village. They could hear the echoing sounds of the trumpet as it heralded the approach of the high, four-wheeled black and red coaches, drawn by four spirited horses. They were not like stagecoaches, but had several seats, and were primarily

for the pleasure of the "aristocrats"—by reason of wealth—who were thus able to take their guests about the countryside.

Mr. Edwin B. Sheldon, whose mansion nestled near the woods to the right of Round Top, owned one, and the Gerry family, of Lake Delaware, a few miles outside of Delhi, another.

Mr. F. Wayland Ayer, a Philadelphia publisher and owner of the celebrated Meridale Farms, was the descendant of early Meredith settlers. He gave each of the employees in his publishing house a vacation at the inn on the Meredith hilltop every summer. He was fond of driving his own tallyho to Delhi, creating quite a sensation not only for the people of the village, but, no doubt, for his employees as well.

Both Mr. Sheldon and Mr. Ayer were friends of John Stoddart, Mr. Sheldon often dropping in to John's convenient office for a chat, while his chauffeur-driven limousine often parked in front of the office for an hour or so. However, neither Mr. Sheldon nor Mr. Ayer mingled with the residents of the village.

Wealth in America seemed to be taken as a sign of superiority, which, in truth, had no real meaning at all.

Mr. Sheldon is well remembered on account of his many benefactions to the community, and especially to St. John's Episcopal Church. He and his father, Edwin H. Sheldon, gave to Delhi Mount Crawford, in memory of a son of the latter, named Crawford, but the mountain was more familiarly known as Round Top.

The Gerry family also contributed to worthy projects. However, with their great wealth, it could not truthfully be considered generosity, but merely a duty, because all things in this wonderful world, in truth, belong not to individuals, but to the Creator, whose law is the Law of sharing.

In 1911 Professor Stanley S. Kilkenny, who was gifted with a fine baritone voice, became Principal of Delaware Academy. Another newcomer, Bruce Kilpatrick, who bought a farm, up the river had a beautiful tenor voice.

Among several soprano singers in the village were Elizabeth Farrington, Jean Youmans and Emma Landon. Carrie Stoddart, with her melodious alto voice, was always in the quartets, which sang at various affairs. Carrie, with her unusual tact and diplomacy, was always the one to settle all temperamental differences, which often arose.

NEWS ITEMS, 1912

September 1912: "The outstanding attraction of the Delhi Fair of 1912 was an airplane flight. A Curtis biplane made one flight over the village, taking off and landing on the Fair Grounds. On account of high winds only one flight was attempted. There was also a balloon flight.

"Outstanding among the organizations participating in the Fair was the Delhi Equal Suffrage Club Rest Tent.

"Led by Mrs. Jennie C. Cannon, the ladies of Delaware County made a valiant fight for the right to vote. Their headquarters were in the building next to the Cannon property.

Carrie Chapman Catt, Dr. Anna Howard Shaw and other fine and prominent leaders came to speak in the area during the campaign."

NEWS ITEMS, 1913

"F. W. Youmans has been in the maple syrup business for several years, has fine equipment and a fine camp on Scotch Mountain. This season he hung 42,000 buckets, and already the yield is above 500 gallons of syrup. He sells large quantities to the wholesale trade in Philadelphia, Utica and elsewhere."

When William ("Billy") Youmans, the son of Fred and Jean, was a very little boy, they always had a very tall and beautiful Christmas tree in the front window of their spacious reception room. Gertrude, a few years older, often went with Mama to see the parents of Fred and Jean, who lived with them. Anna (Annie Wright Youmans) and Carrie were close friends. Gertrude was always filled with delight to go to see Billy's tree. A rule had been made that all the toys he had had throughout the year were to be given away before he was to receive any new toys.

May 1913: "The Junior Class Party was held at the home of Gertrude Stoddart, which was decorated with the class colors, rose and gray. All had a very happy time amid the festive decorations."

May 10, 1913: "Delaware Farewell Raft. Albert and Arthur Mitchell, sons of the late Elias Mitchell, who was a pioneer raftsman on the Delaware, ran what will probably be the last raft ever run down the Delaware about two weeks ago. It was 210 feet long, 54 feet wide and worth $1,000. William Skinner, a descendant of Daniel Skinner who ran the first raft down the river in 1764, was the steersman. Thus this family bears the distinction of having run the first and last rafts floated to tidewater on the Delaware."

"E. B. Sheldon provided for the establishment of a YMCA, donating his property, on the corner of Main and Kingston Streets, for the purpose. The delightful old home, with a back yard extending to Elm Street, was enclosed by a long picket fence, on the other side of which was a row of beautiful maple trees.

"The YMCA was to be dedicated during Old Home Week in August 1913.

"Regular gym classes were held and facilities for basketball and tennis were made available. There were also reading rooms, showers and

a billiard room. T. LeRoy Miller and Jack Steeger supervised the work during the first three or four years."

During the winters of that period Gertrude attended a dancing class of boys and girls on Saturday afternoons. It was held at the spacious home of Miss Louise Gleason, a fine dancer.

April 1913: "Under the sponsorship of the Delhi Commercial Club, Business and Auto Shows began to be staged in the Opera House in early spring. The affairs, which were very successful, were directed by S. Forman Adee. Many booths displayed the wares of the merchants, while music was furnished by the Pease Brothers' orchestra, and the K.&C. quartet. The quartet was composed of S. S. *K*ilkenny, Bruce *K*ilpatrick, George *C*lute of Stamford and Robert *C*raft of Roxbury."

May 13, 1913: "Governor Lutz gives Delhi State Agricultural and Domestic Science Schools. He signed the bill after the second interview with Delaware County representatives.

A celebration in honor of the Bill! Church bells were rung, and steam whistles blown on May 30 at 7:30 P.M. The Band gave a concert on the Square, the park being profusely decorated with Chinese lanterns. Many businesses, places, and residences were brilliantly lighted. At 8:30 P.M. a skyrocket gave the signal for the 'Boy Scouts' to light the big bonfire on Youmans Hill, after which there was a fine display of fireworks, near the Village Hall."

For a few summers Frederick Arundel, a professional director of musical comedies, in New York directed very successful "Home Talent" operettas. His wife, Helene, was the daughter of Willard Mason, who owned a furniture store and was a funeral director as well. He had bought the beautiful home built by Judge Hathaway in 1840. The Arundels were frequent summer visitors in the "Garden Spot."

At one time he produced *Madame Butterfly,* at another time the *Mikado,* in which several girls of Gertrude's age and she participated. All of the productions were great successes and were greatly enjoyed.

Throughout the years, when Ruth Woodruff (Brehme) and Ruth Cheshire (Horton) and Gertrude had occasional visits on Long Island, they always talked nostalgically of those gala times, when Delhi was full of joy and excitement, and there were always interesting activities to which to look forward.

HIGH SCHOOL DAYS

Those were the years of Gertrude's most wonderful memories of home and school. She entered high school in the fall of 1910, the year before the Kilkennys came for a period of seven years.

In the fall of 1910 Mrs. Von Schrader and her daughter, Mary, from

Iowa, visited at the Stoddart home. They were relatives of John on the Mitchell line. Mary was a Junior at Vassar College, and kindly invited Carrie and her daughter, Gertrude, to attend the weekend of Field Day the following May. The events took place in the beautiful Athletic Circle, enclosed by high pine trees, and beds of beautiful flowers. The experience served to further Gertrude's interest in going to Vassar.

The aim of Delaware Academy, as always, was to keep in the forefront of preparatory and high school attainments, and the quality of the instruction was of high order. The Trustees were always representative men of standing, who had the best interests of students at heart.

Among the teachers whom Gertrude was very fond of was Miss Marie Preston (Vassar, 1900), who was in 1916 to become head of the English Department in a large Long Beach, California, high school. She was also to celebrate her hundredth birthday in the Bicentennial year of 1976, in excellent health of mind and body.

Other teachers of whom Gertrude was very fond were Miss Anna Butler, Miss Kate Hatfield, Miss Jane Lewis and (Gertrude) Ada Herring. There may have been others who have not come to mind.

Professor Kilkenny instituted one of the loveliest traditions of the Academy, the beautiful May Day Celebration, which, however, lasted only a few years. It was one of Gertrude's loveliest memories of high school (at D.A.). With the coming of spring, a "Queen of the May," a senior and four senior attendants, to carry her canopy and place it over throne on the campus, were chosen by popular vote of the student body.

May Queens whom I remember, were Nereide Murray, a beautiful cousin of the Murray Family of the "Hill," Inez Cavan, Madge Harkness and Irene Davidson, all lovely "Queens."

The May Day Procession started at the lovely old pillared Academy and was led by the Queen and her attendants, followed by a group of Irish dancers, clad in green and white, the Maypole dancers dressed in white with pastel-colored bows in their hair, hoop rollers and the school band, followed by the younger classes.

The parade made its way to the green Campus to the strains of the band music. After the crowning of the Queen, various forms of entertainment took place before her eyes.

At one time Gertrude was one of the Irish dancers, at another, one of the Maypole "twiners" who wound in and out, each with a different pastel-colored ribbon. The result of the intricate "dance" was a beautiful "rainbow pole," which required much practice to do successfully. A lovely sight to behold! Parents and villagers viewed the spectacle from the high bank just between the school and the campus. In her senior year Gertrude was one of the Queen's attendants, the Queen being her longtime, dear friend, Madge. The others were Hazel Hoy, Marjorie Birdsall and Linda Ormiston.

1914

During the spring of 1914 Mr. Stoddart bought his first car. I think it was a Chandler. He hesitated, however, because, since Griswold did not have the "knack" for driving horses, his father doubted his ability to drive a car. His doubts were unfounded, however, because Griswold was soon a fine driver, and his father never learned to drive a car at all. He continued to drive his horse, Kit, after Sam was ill and died. John wept like a child at his going, just as Gertrude did over the loss of every pet she loved.

The class of 1914, whose class party took place at the home of Marjorie Birdsall, was the last class to graduate from cherished old Delaware Academy, so dear through the years to the hearts of many who had been students there.

In a class picture taken in 1912 the members of the class of 1914 were Mable Valentine, Marjorie Birdsall, Ella Teahan, Ada Friend, Marguerite Anderson, Mabel Nicoll, Gertrude Shaw, Bessie Dean, Edith Hinckley, Gladys Stevens, Madge Harkness, Gladys Condon, Mary La Frano, Ethel MacDonald, Gertrude Stoddart, Hildred Huyck, Hazel Hughes, Linda Ormiston, Jennie Salton, Ward Wheeler, George Schlafer, Clifton Irvine, William Mable, Emory Holden and William Thompson.

George Schlafer attended the University of Pennsylvania, becoming a fine dentist in Walton, then marrying Grace Nutt, with whose dentist father he was associated. They settled in Delhi in one of the very lovely early old homes, Twin Gables, once owned by Nathaniel Hathaway, brother of Judge Charles Hathaway.

At one time Miss Mary Leal conducted a school there in the left gable, the oldest part of the house. The right gable was a store, with a tin shop upstairs owned by Elenezer Hutson. In 1840 Justice of the Peace Hathaway joined the two buildings on the ground floor level, and built a beautiful circular stairway which blended with the graceful arches and paneled doors with their old brass knobs, of the lovely colonial hallway. The two gables remained separate until 1929, when they were to be joined by the Schlafers.

In the present center dental office of Dr. Schlafer, Judge Hathaway in the early days examined Anti-Rent prisoners before they were indicted by the grand jury.

William Thompson, also class of 1914, was to become a doctor, practicing in Albany and later in Delhi.

The class of 1914, with some changes from the 1912 picture, graduated in the Opera House, because of lack of space in the school. Hazel Hoy of Bovina was the Valedictorian and Gertrude Stoddart the Class Historian.

Mrs. Mary Adee and Mrs. Carrie Stoddart were members of the Board of Education at the time. Gertrude was especially happy and proud to receive her diploma, not from a man, but from her dear Mother, whose poise and charm were always equal to any occasion.

NEWS ITEMS, 1914

"Sherill E. Smith, former Principal of Delaware Academy, father of Laura Gay Smith and Carrie Smith Edgerton (mother of Sheldon Edgerton), died."

Also, "Mrs. Sarah Griswold, mother of John C. Stoddart and grandmother of Gertrude and Griswold Stoddart, died at the age of eighty years, after being an invalid for some years."

November 28, 1914: "The Equal Suffrage Club meeting, which was to have been held at the home of Mrs. J. C. Stoddart, will meet instead with Mrs. Vandercook."

December 5, 1914: "Agricultural School soon to be a reality."

December 26, 1914: "The First Annual Midwinter dance of the Equal Suffrage Club! The Opera House was lavishly decorated for the occasion under the direction of S. F. Adee. Johnson's orchestra of Norwich furnished the music for dancing. Fine costumes were worn by the ladies attending. The dance was given under the direction of the Misses Marie Preston, E. Augusta Clauson, Mrs. S. F. Penfield, and Mrs. Ella Millard.

"Gowns and Attire of some of the ladies:

Mrs. Adee—embroidered pink chiffon
Mrs. Kilkenny—golden crepe de chine
Mrs. Louella Jackson—white crepe de chine with rose girdle
Miss Adee—blue chiffon and lace
Miss Herring—rose chiffon
Mrs. Stoddart—yellow brocade satin
Mrs. Goodrich—black lace
Mrs. Preston—blue chiffon with steel trimming
Mrs. Vandercook—coral net over white lace
Miss Gertrude Stoddart—pink crepe de chine with white lace
Miss Linda Ormiston—pale green crepe de chine over white."

1914-1915

Gertrude, considered too young to go off to college at the age of sixteen, remained at home to take a postgraduate course to "brush up" on some subjects which she had disliked and had not done as well in as those she liked. Also, her father had not registered her in time to get

"on campus" even the following year, as it was necessary to be registered as early as possible.

Miss Ada Herring, a recent graduate of Wellesley College, had taught for a year or two before deciding in the fall of 1914 to form a basketball team. It was finally composed of Wilma Bramley, Frances Davis, Ethel Danehy, Ethel Boyd, Virginia Crawford and Gertrude Stoddart. The school year of 1914-1915 they played other girls' teams of neighboring towns.

The Oneonta team came to Delhi for a game in the fall, when the Delhi girls had played very little. The coach, Walter Goldsmith, and one of the Oneonta players stayed at the Stoddart home, the rest at the home of other members of the team.

A few weeks later the Delhi team went to Oneonta for a return game, but, of course, it was no match for the team which had had more experience. It was fun, however, and was the beginning of a lasting friendship with Walter, who invited Gertrude over to Oneonta to social affairs. Griswold also was invited over to the affairs, to which he escorted Frances Rowe. Whenever special events took place either in Oneonta or Delhi, the four enjoyed them together, Gertrude and Griswold staying with Frances. They all had fun at the Oneonta Country Club and at the many social affairs in Delhi for about a year and a half. At that time throughout the year, very lovely dances were held at the Village Hall, the Pease Brothers furnishing the music.

Dancing, as well as skating, were Gertrude's chief delights, and she went to different things with different young men all through the last winter at home. During high school days, some of the young people in Gertrude's age and social group were Paul and Virginia Crawford, Howard and Millicent Robinson, Sheldon Edgerton, Jack Vandercook, Bruce Pitcher (who married Inez Cavan), Grace Graham (who married Stanleigh Honeywell), Glen and Monteith Harper and Margaret Dean (who was later to marry Glen).

There were also from Delancey Louise Hymers and Ogden Bush, who was to become a future Senator, and from Delhi, Gifford and Reginald Heckroth, who as little boys had had a pony and cart. Others were John and Wilma Bramley, Linda Ormiston and Gordon Davidson. There were also others, who do not come to mind now.

Two outstanding events occurred in Gertrude's last year at home. Mrs. Cannon invited Carrie and Gertrude to visit her at her New York residence on Madison Avenue, where they enjoyed a few delightful days. They were taken in Mrs. Cannon's limousine to see a musical comedy, the name of which has long since been forgotten. However, the occasion was a never-to-be-forgotten one by the shy seventeen-year-old girl from the "garden in the hills."

In midwinter Gertrude and Halliday Woods, who often went to affairs together, were invited to a dancing party at the big MacDonald farm on Elk Creek. They were the youngest ones in the group, and Gertrude was very happy because she had never been invited to a party there before.

It was a cold, wintry night, but the young people bundled up and rode in the long sleigh with seats on each side, with old-fashioned "soapstones" to keep their feet warm. A soapstone was a steatite, a soft talc in rock form, which, when heated, was used for griddles and bed-warmers in the early days when life was unsophisticated and brimming with simple, wholesome joys and friendships.

The sleighbells jingled and the young people sang joyfully as the sleigh went up and down over the snowy road.

Over the front door of the old farmhouse was a plaque dedicated to Elizabeth MacDonald, the eldest daughter. On it was a lovely inscription: "The ornaments of this house are the friends that frequent it." And, indeed, there were many friends who appreciated Mrs. MacDonald's sense of the true values of life.

They enjoyed the lovely large living room with its cheery fire in the fireplace, where they danced and played games.

Late in the evening it was discovered that one of the soapstones had started a little fire in the sleigh, which, however, was soon quenched, and little damage done.

The winter party on a beautiful moonlight night was a very memorable time.

NEWS ITEMS, 1915

April: "The new 'Boston Candy Kitchen' opened and is very popular, especially with the young people, who congregate there after school affairs, dances, and movies which are now popular in the village."

September 1915: "Gertrude Stoddart entered Vassar College."

September 12, 1915: "John Bramley and Griswold Stoddart left Delhi to attend Colgate University."

October 15, 1915: "The new State Agricultural School opens Monday."

October 16, 1915: "Bishop M. Griswold of Salina, Kansas, a native of Delhi, visited at the home of his stepbrother, John C. Stoddart. On Sunday he preached to a large congregation at St. John's Episcopal Church. He was universally beloved, wherever he served."

December 11, 1915: "Mrs. H. W. Cannon was elected Third Vice President of the New York Woman's Suffrage Society in New York last week. Mrs. Carrie Chapman Catt was elected Chairman."

LXVI

At Vassar College

IN THE SPRING John Stoddart had bought a seven-passenger Chalmers car, beautiful in its time. It had been on display at the spring "Auto Show."

All the roads were so dusty that it was necessary for all who went in automobiles to wear "dusters." The ladies wore automobile bonnets with veils to put over their faces to protect them from clouds of dust which occurred if two cars passed, or dust was blown by the wind.

The summer was busy one with the usual festivities. Carrie's dear friend Jessie Dunn, of New York, "Aunt Jessie" to Gertrude, was visiting for part of the summer as usual. Carrie's cousin Florence was also there, helping to get everything in readiness for Gertrude's "big experience." They were to depart just before Griswold was to enter Colgate.

The evening before they were to leave, Gertrude sat on a bench in the front yard alone, feeling almost frightened, even though her dream through the years was about to come true. She had been bidding friends farewell, and as she sat there alone, Glen Harper came across the street to wish her well. The pent-up tears began to overflow at the thought of leaving her family and the dear old home she loved, the only one she had ever known. All she could do was cry. She had no words, but Glen was understanding and said he knew that the feeling would pass, as soon as she arrived at college, with all of its new experiences. She knew, of course, that she was fortunate to be able to go easily, for there were others who were unable to for lack of money. She, however, knew little about money or how well-off her father really was.

The next morning, bright and early, the family started the trip in the car down through the beautiful Catskill mountains to Poughkeepsie on the Hudson River. There they went to the famous Nelson House, where they met Judge Bruce's family. His elder daughter, Lillian, was also entering Vassar, so it was nice to know another freshman.

FRESHMAN YEAR (1915-1916)

Driving up to Main Hall was a thrill for Gertrude. They were met in the old "Soap Palace," now long gone. A junior was assigned to each freshman as a Junior Class Sister.

Gertrude's "Junior Sister" was Anne "Tucky" Thorp, a niece of Henry W. Longfellow.

Anne was charming and she also found Carrie charming, as everyone did. She later came over to McGlynn's, the off-campus house where Gertrude and quite a number of other freshmen lived, leaving notes when she was not there.

The first one said:

Dear Gertrude,

Now that things are clearing up a little, I am wondering if I can have you for supper on Thursday for it is so long since we have had a word together and I want to hear how everything has been going. Don't mind if you can't for the life of you remember me, just come over to 111 Lathrop (if you can) and we'll make friends again.

Anne Thorp

Gertrude enjoyed Anne very much, saw her now and then but not often, because there was so much to do, so many new friends to make and she found she had to study very hard, because lessons were much harder than they had been in high school.

In October, she was invited to dinner at Glen Eden, a girls' boarding school, north of Poughkeepsie. The Head Mistress or Principal was one of Carrie's friends, Miss Katherine Shaw, one of the Shaw sisters who had always spent their summers in Delhi. Miss Katherine's sister, Carrie Lana Shaw, wrote an article, "The Golden Age of Delhi," for the Old Home Week Issue of the *Delaware Republican* of 1935. In it she recalled local residents in the eighties and nineties, when professor Griffin and Professor Graves headed Delaware Academy.

She spoke of some of the students who became famous in later years. She mentioned James E. Russell, who afterward became Dean of Teachers College of New York, as "the most outstanding student" of his time at Delaware Academy. He sometimes did substitute work for some of the teachers and was "very kind and patient."

She said she often wondered why beginning Latin students were given Caesar's *Commentaries,* which were nothing but a war annal, and dull beyond expression. She said she always has understanding for the boy who translated the first line of Caesar thus: "All Gaul is quartered into three halves."

She mentioned all the churches, saying that the last personal thought she held of Dr. Robinson was "his meeting with my sister Katharine and saying, 'Good morning, Miss Kate, we are both home again and it is summer.' "

She mentioned the homes both great and small, which were famous for their neighborliness and hospitality: "Then there was peace and prosperity in the valley and depression was an unknown word." She spoke about the culture and elegant social life that would be hard to find in any small town of today.

Their sister was the wife of Mr. Winter, who owned and operated the "City Drug Store," a rendezvous for young men of the village. Gentle, genial and generous, he was one of the most popular and best-loved men in the county. Quoting from Carrie's letter: "The tragic passing of this man and his wife, my lovely sister (in the American House fire) seemed to me for many years an unsupportable sorrow, but for a long time past. I found the better part was to find inspiration in the lives of those good people and in their memory a benediction.

"I have lived in New York for many years, but the only home I have ever known is Delhi, the place of my birth and for which I have the deepest affection, for there I have always thought that the skies were bluer, the grass greener and the flowers sweeter than any place in God's great universe.

"I congratulate you, dear Mr. Mac, on the seventy-fifth anniversary of the *Republican.*"

Mama always saw to it that every summer Gertrude called on the Shaw sisters, and other summer visitors, all dressed up and wearing white gloves—the "proper" thing to do.

In the fall there were many activities, including walks or bicycle rides to the cider mill and bicycle rides all around campus. Gertrude was glad she had ridden a bicycle for so long and had a nice one to take her places then.

Also in the fall, Griswold with two young men from Colgate, Earl Barnes and Stewart Apple, came home, and they, with Mama, drove down to Vassar to pick up Gertrude and go on to Yale to a football game. It was exciting and fun, but Gertrude did not like the football game much.

She enjoyed the beautiful stonewall-enclosed Vassar campus, with its fine buildings and the especially beautiful athletic circle but most of all she liked "step-singing" on the steps of Rockefeller Hall. The sister classes took turns in good weather singing back and forth to each other between dinner and chapel, then swinging along in groups across the campus to the short and lovely compulsory vesper services in the inspiring chapel. Other alumnae of those earlier years, I am quite sure, regret the passing of that and other pleasurable customs during the coming years. There was such a richness in some of the early traditions that

was to be lost in the years of turmoil and so-called material "progress," which was to complicate life and take from it many of the former beauties and joys.

Gertrude became friends with a number of girls at McGlynn's, although her roommate was a wealthy girl from Baltimore who was in a little clique of her own, all from Baltimore. They had no difficulties and got along well together, but were not close friends because they were so different.

There were other, smaller "off-campus" homes, so, whenever there was a vacancy, the next girl on the list was taken on campus. There was no favoritism at all.

In some ways being off campus was very nice and more intimate. Gertrude made some very special friends, while there, even though she was very homesick. Her closest friend, who was to be a lifetime one, was Helen Crowe from Tacoma, Washington. Others were Patience Carr, Wilkes Barre, Pennsylvania; Emily Frank, Ohio; Hazel Cooper, Troy, New York; Elizabeth Bowen, Saratoga Springs, New York, and her roommate, Margaret Mansfield, Mansfield, Ohio. Also there were Alice Cannon, Cleveland, Ohio; Mary Cover, Johnstown, Pennsylvania, who roomed with musical Lois Warner, Fall River, Massachusetts; Helen Ives, North Creek, New York. From St. Louis were Mariel Hafner and Margaret Knight; from Washington, D.C., Emma Dunbar, from Evanston, Illinois, from Cleveland, Ohio, Elizabeth Shackleton, who roomed with Marian Lindemuth of New Rochelle, New York. One delightful freshman, Winifred Adams, died during her senior year, and another, Grace Bourne, soon after.

One day as Gertrude was about to leave the library on her bicycle, Louise Crampton, from Moline, Illinois, stopped and said, "We are in four classes together, wouldn't it be nice if we became friends?" And they did for the rest of their lives, although circumstances kept them apart most of the time throughout the years.

On October 12 occurred the important fiftieth celebration of the opening of Vassar College, with many dignitaries as guests and a special program. This included "The Pageant of Athena," which took place in the outdoor theater, with the lake and Sunset Hill in the background. It was composed and presented by the students under the direction of Miss Hazel Mackaye.

A program took place in the Athletic Circle. It included:

I. Wands: Dumbells: Croquet:
   1865 to 1876
II. Class Fencing: Vaulting Horses: Parallel Bars:
   1892 to 1915

III. Games: Track and Field Sports:
1895 to 1915
IV. Free Exercises:
1906 to 1915
V. Aesthetic Dancing:
1898 to 1915

President and Mrs. Henry Noble MacCacken were guests at McGlynn's a little later. At times girls "from campus" were invited to dinner, while some were invited to be guests on campus, so that there were many good times, in spite of all the hard study and many activities.

Fall departed quickly, and the Thanksgiving holiday was soon upon them. Gertrude invited her western friend, Helen, to go home with her. Gertrude's father had a man drive the car down to take them up through the snowy mountains for the holiday. It was a beautiful moonlight night, and the top of the car was down, as it always was unless it rained.

Helen and Gertrude sang college and other songs most of the way. Helen, with dark curly hair and dimples, had great musical talent, and Gertrude loved to sing too, so it was a tuneful ride into the winter wonderland.

With Griswold came Earl Barnes and Russell Walquist from Colgate, as well as Frances Rowe, from Oneonta. It was a lovely "house party," in which Carrie delighted also. There was a big Thanksgiving dinner—one large dance and one or two smaller ones, which made the whole Thanksgiving time one of fun and merriment. Carrie often attended the dances of the young people, with whom she was very popular.

On her return to college, Gertrude received a note from "Tucky" Thorp, which said:

> Dear Gertrude,
>
> I have been trying all day to get a glimpse of you to thank you by word of mouth instead of a meager note for the very delicious Thanksgiving present that I found on my desk yesterday. How dear it was of you to bring it. I wonder if it came from home. It tasted as if it did. Thank you many times for the dear thought and the lovely gift.
>
> Your friend,
> Anne Thorp
>
> Please remember me to your mother when you write and if she knew about the box of candy, as I suspect she may have, will you thank her for me too? This is not *instead* of a visit but only until a visit, for I haven't seen you for so long.

Of course Mother was responsible for the gift. Gertrude probably would not have thought of it.

After Thanksgiving there was fine skating on a lake in Arlington, the then-little settlement, where the trolley from Poughkeepsie turned to go to the campus.

Gertrude and her friend Helen Stickney, from Lake Placid, sometimes with two or three others, spent whatever time they could on the ice, and soon along came the Christmas holidays.

Gertrude was eagerly looking forward to them, for they meant dances, skating and other things she loved to do. Helen came up for part of the vacation again, as it was too far for her to go home. She came to know Gertrude's family and home and was happy to have a place to go.

After the fun of the vacation, it was a little hard to get down to real studying for examinations.

On January 20, a lovely skating carnival took place on Pratt's Lake. On the campus an orchestra furnished music, and the lake was festively decorated with many lights, and all skaters wore white, so that it was a beautiful sight. Gertrude being such a skating enthusiast, the carnival was one of the highlights of the year for her.

Someone wrote: "The moon to be sure did not take more than a fleeting peep at the flocks of white clad girls darting, swooping and swirling over the ice in the fitful light cast by the bonfires on Sunset Hill and the Japanese lanterns strung around the border of the lake, 'Pratts Lake,' which was more familiarly called 'Sunset Lake.' "

All freshmen dread the midyear exams, and, as always, a few dropped out. With a sigh of relief Gertrude found that she could continue her studies. Helen's primary interest being music, she left college to enter the New York Conservatory of Music, after which she would return to her western home and devote the rest of her life to musical pursuits. It would be a long, long time before the two friends would see each other again, but their friendship was to blossom again in the future, after each had had many experiences.

ENTERTAINMENTS DURING THE FRESHMAN YEAR

On December 3, 1915, three sisters, Dorothy, Rosalind and Cynthia Fuller of Dorset, England, gave a concert of English and Scottish Folk Songs in Assembly Hall.

"Folk songs sprang from the very heart of the people and flitted from age to age, from lip to lip of shepherds, peasants, nurses, of all classes that continue nearest to the state of natural man. They make music with the splash of the fisherman's oars, and the hum of the spinning wheel, and keep time with the step of the ploughman as he drives his team. Indeed the pastimes and labors of the husbandmen and the shepherd were long ago a kind of natural opera. Each task had its old song, ploughing, seed-time, harvest, marriage, burial—all had their appropriate ballads

or dirges. The country seems to have aided man in the making of these songs. The birds note rings in them:

> My faith in magic still is strong.
> What went in *seed* has come out *song*.
>
> ANONYMOUS

"The tree has lent her whispers, the stream its murmurs, the village church bell its tunes. The whole soul of the peasant class breathes in their burdens as the great sea resounds in the shells cast upon its shores. Folk songs are a voice from secret places, from silent people and old times dead; and as such they stir us in a strangely intimate fashion."—ANDREW LANG, *Scottish writer*

On January 7, 1916, Gertrude with friends attended a concert in the Students Auditorium, by Pablo Casals, cellist, and, in February, a recital by Mischa Elman, famous violinist.

In April, Margaret McMillan, Margaret Mansfield, Nan Taussig and Gertrude attended a song recital by Reginald Werrenrath, a famous singer, at the Collingwood Opera House in Poughkeepsie.

Maude Adams (1872-1922) was seen in the comedy *The Little Minister*, by J. M. Barrie.

On March 4, 1916, Gertrude was invited to be a dinner guest of Lillian Bruce, daughter of Lieutenant Governor Bruce of New York and Andes, with several other girls of 1919, Eldora Ketler, Dorothy Cleveland, Elinor Nims, Helen Moulton and Lucille Welles. Afterward they attended a faculty-student entertainment, all of which was very enjoyable.

A great deal of social activities along with a great deal of hard study!

In May Gertrude's father sent the car down to Poughkeepsie to bring Gertrude and two of her good friends, Mariel Hafner and Louise Crampton, home for the "Mother's Day" weekend. The girls especially enjoyed Mama, whose kindly personality appealed to everyone. Gertrude could not know then that she would never see Mama again on Mother's Day.

Before the college year drew to a close, Carrie spent a weekend with Gertrude, and her friend Frances Rowe another weekend. Carrie herself could have been a "shining light" at Vassar, if she could have had the opportunity of attending college. In the spring occurred the exciting "room drawing," in which everyone drew a number for her chance to choose a room for the next two years. Gertrude wanted very much to live in Davison Hall, where Louise already had a "single." She was pleased to get a pleasant single on the third floor, facing the quadrangle, and was looking forward to being "on campus" in the fall.

In June Gertrude could hardly wait to be home again, even though her freshman year had been a happy one, and she had made some lovely

friends. She always missed Helen, her western friend, whom she was not to see again for many years to come.

Papa said that Gertrude could learn to drive the car, since she was then eighteen years old. Mrs. Everitt (Mabel) Kiff, wife of one of Papa's friends, who lived in the Old Hathaway house with the gables, was the only woman in the village who drove a car at that time. Mr. Kiff never learned to drive. Gertrude learned quickly and enjoyed taking her friends out for little rides. She often took them up around the beautiful large Gerry estate on the hill, as it was permissible for anyone to drive through it. It was near the "Hook," a small settlement on the "Little Delaware" between Delhi and Andes. The short rides were a great treat for everyone, for there were few cars anywhere at that time. Sometimes she took dear Grandma Pease and two or three of her friends for rides of only a few miles, for long drives were infrequent.

EXCERPTS FROM GERTRUDE'S ONLY DIARY

"My first summer vacation from college! I'm a sophomore now."

June 9, 1916: "The night of Zita's dance. [Zita's was a favorite Albany orchestra.] Went with Stanleigh Honeywell. He came about 8:00 P.M. and brought me white carnations. Went up in the gallery to hear the concert. The dance began about 9:00 o'clock and, oh, the music was so nice! We came home about 4:00 A.M. daylight. Terribly funny—I never danced so late in all my life—was too tired to sleep."

June 20, 1916: "Oneonta for Normal play, went by train. Lovely opera! Great time!"

June 23, 1916: "Another dance in the Town Hall—went with Bud and Miss Burke. Danced the first two dances with Monty Harper, and he asked if he could take me home. Grace Graham and Ogden Bush and Monty and I went to the Candy Kitchen together at intermission. Had fun afterwards in Paul Jones (or Circle One-step), got home about 1:45 A.M."

June 24, 1916: "In evening took Grace Graham, Dick Landon and Gif Heckroth to Bloomville for a ride—seven miles.

June 25, 1916: "Went with Peg Wilson, Inez Cavan and Marian Dodds to the Baccalaureate Service, afterwards walked with Paul Crawford around the bridges and was home by 10:00 P.M."

June 26, 1916: "At night a little dance in Mrs. Farrington's garage. Peg Thompson, Si Oles, Dick Landon, Inez Cavan, Gif Heckroth, Paul Crawford. Paul took me home. (For several years Paul and I have had a little off and on romance and sometimes it bothers me and I don't know how I feel—but he is a wonderful dancer.)"

June 27, 1916: "Stamford for lunch, John Bramley, Mrs. Farring-

ton, Laura Woodbridge, Mother, Bud, and I. At night prize speaking, Dick Landon won first prize. David Russell second. Mary Lewis third, and Irene Davidson, fourth."

June 28, 1916: "Went at night to see *Merchant of Venice* with Hal Woods."

July 3: "Went to the Episcopal Church with Ginny (Crawford) and Ruth Woodruff, then picnicked in the woods up Platner Brook."

July 5: "Went over to see Eleanor and Elizabeth Jacobs in the morning. Over to Penfields again in P.M. Some of the Cowans from Hobart were there and we all went up to Gerry's in the Cowan's car. 'We all' means Eleanor and Elizabeth, Walter and Helen Cowan, Margaret Dean and Glen Harper. Lovely ride! Prayer meeting at night!"

July 7: "In P.M. went over to Eleanor's and we walked down street, then back and Alexander DeProsse, a Penfield relative from Hudson, came over. Later we went to the band concert."

July 8: "Went to movies in evening with Eleanor and Elizabeth."

July 9: "Church in A.M., was in choir—nothing much in P.M.—Christian Endeavor Meeting—only a few there—stayed for evening service, and was in choir. Monteith walked up home with Ruth Woodruff and me."

July 10: "Not much today! Dick Landon came and sat on the porch for a while."

July 11: "Not much in A.M. Down street in P.M. with Grace Johnston and Ginny Crawford. Band concert in evening—most of the 'boys' we know were in the band, and we met afterwards to go to the Candy Kitchen. Had fun!"

July 12: "Played '500' with Eleanor and Elizabeth and Ruth Woodruff. In P.M. was invited to Nereide Murray's home for '500.' Mildred Gladstone, the Harkness girls, Ruth, Florence and Madge, Frances Adee and Nereide's cousin, Esther Strong were there—all for today!"

July 19: "Downstreet early, met Eleanor. In P.M. went to Eleanor's, Charles Gibbs came over, and we played '500.' Home, rested before dance, went with Griswold. Awfully hot, but I had a 'peachy' time. Had a nice dance with Dick (I have kind of a crush on him) but danced more with Charles Gibbs than anyone else. Had a nice waltz with Paul. But neither of us spoke at all. We danced until 1:30."

July 20: "Downstreet in A.M. Went to movies in evening with Eleanor, Mary Lewis. Charles Gibbs and Grace Graham came and sat with us. Went to drug store for ice cream, then went right home."

July 21: "Downstreet in A.M. Suffrage Meeting at our house in P.M. Dressed up Vesey (V.C., my Maltese cat) with a big yellow ribbon. Downtown in evening, sat on Adees' porch with Frances, Eleanor and Charles."

July 22: "Movies with Eleanor, Charles and Griswold."

July 23: "Church in A.M. and evening. Not much else!"

July 26: "Went with Griswold to Oneonta to visit Frances. Went to Chautauqua. Lincoln Kellegg came to 'sup' with us. Sat on porch and talked, then went to Chautauqua again at night. Dr. Conwell lectured on 'Silver Crown.' Splendid!"

July 28: "After breakfast went up to summer school at the Normal School, saw several girls from Delhi. In P.M. went to Country Club with Thelma Townsend, and we played tennis, Frances, Josephine Lauren, Alice and Eva and I. Mr. Briggs took us back home in his car. Supper, then dressed for Chautauqua, Walter Goldsmith came to go with us. Sat on porch with Frances' parents and laughed and joked. Went to Chautauqua more, and it was very nice. Went home July 30." 'Aunt Jessie' Dunn had come from New York."

July 29: "Went over to see Frances' grandmother. Then Beulah, Alice Ford, Eva Trauger stopped to see us. They came in Alice's car. At 1:00 P.M. went down to Main Street to see 'Buffalo Bill's parade,' which took a long time. At night went to Chautauqua again and came home late, and as usual Frances and I talked a lot."

July 31: "A lady, Miss Lundquist, had come to stay at our house to train children of the village for a 'Tom Thumb Wedding.' At night after supper, Charles Gibbs came over and we made fudge. He was going to camp the next day. We sat out on the porch for a little while and he left early."

August 1: "Frances came over, we met her at Bloomville. We had to wait for Dick, but he finally came and we had dinner, then went to the Opera House. Griswold, Frances, Dick and I sat in the back seats. The 'wedding' was awfully cute. Walked over the bridge and back about a dozen times before the dance. Left our things in Mrs. Landon's booth. Had *nice* dances with Dick, also danced with Bud, Glen, John Bramley, Ogden, Gif Heckroth, Howard Robinson, Stanleigh, and I can't remember all the others. Mother and 'Aunt Jessie' went for a ride with Mrs. Kiff and they ran out of gas but were home in time for supper."

August 3: "Went to Oneonta with Griswold, then went to Country Club with Frances. Came back home. Band concert at night—walked around Square with 'Billy' (Wilma) Bramley. Not many people out. I have a real 'crush' on Dick Landon."

August 5: "Mother went to Hobart. I got ready for picnic. Gertrude Cannon, Mary Sackrider, the Penfield children, Bess Wight (who has a beautiful singing voice), Edith Wight and I went swimming in a nice 'swimming hole' in the river near the Wight farm. Had picnic in our bathing suits. Went in the water again, and came home about 3:30 P.M. After supper, went to movies, stopped in to see Grandma Pease."

August 6: "Went to church at Meredith Square. Splendid sermon from text, 'Ask and it shall be given to you.' Went to Hotel for dinner,

then over to Ginny's house, she, Paul and I sat out in the yard. Went home for supper, and to bed early."

August 7: "Stopped in A.M. to see Dorothy Beeken. Received invitation to Stanleigh's dance. He said someone would call for me, but I cannot imagine who. Went up to Stanleigh's in P.M. to see his cousin Dorothy Walworth, from New Jersey (her father was Reverend Walworth.) They spent part of their summers at the Honeywell home. (They have a tennis court and house large enough for dancing.) I'm dying to know who I am going with tomorrow night. I'll be happy if it is either Dick or Paul but terribly disappointed if it isn't!"

August 8: "Did not do much through day. Dressed for Stanleigh's party. Dick came about 8:30, then Bob Ormiston and Ginny came and we went up to High Street in a car. (Usually we walk everywhere.) Had fun! About twenty there: Gif Heckroth and Mary Lewis, Bruce Pitcher and Marion Gladstone, 'Beat' (rice) Stevens and Marshal Dodds, Sheldon Edgerton and Dorothy, Frances Adee, Griswold and Stanleigh, Dick and I, Mrs. Farrington and Miss Laura Gay Smith. Dorothy did some aesthetic dancing and we sat out on the big porch, Mrs. Farrington telling our fortunes by our hands. Home about 12:30 A.M.—happy time!"

August 9: "In P.M. went downstreet with Mildred Foster and Ginny. Band concert at night!"

August 10: "Went walking with Ginny and she said Paul had asked her to ask me to save the dance for Wednesday. I really don't know whom I like best."

August 11: "Went to a '500' party in P.M. at Grace Robinson's. Ginny walked down with me and Griswold came for me in the car. Elsie Toomer went up with us. Ginny was waiting to see if I could go with her and Ed Forest and Paul to a dance at the Hotel in Andes (thirteen miles). Things were like they used to be! The dance began at 10:00 P.M. I had so many lovely dances with Paul, and such wonderful waltzes; danced a lot with Ed too, once with Don Lee, and a Gladstone fellow from Andes. Nice time!"

August 12: "Not much, rested mostly!"

August 13: "Uncertain day, did not know whether to go on planned picnic or not. Started about 10:30 with the Farringtons. Had our dinner at Devasago Falls, perfectly lovely! Went to Prattsville, Windham, East Windham. The most gorgeous views! Then we went over to Hunter, down Stony Clove to Phoenicia, then home. A perfect day in my life! We came home in beautiful moonlight."

August 14: "It has been 'off and on again' all summer with Paul. Ginny told me he didn't dance with me at the V.I.S. dance because I went with Dick. Met Mother and Aunt Jessie and we called on the Shaws and the Prestons—was home in evening."

August 15: "Played tennis in A.M. with Ginny, went to dance at

night with Paul, wore my blue taffeta dress. I danced about six dances with Paul. Arthur Hollister—I didn't know him very well—asked me to dance, and kept asking for so many that I refused. Once the lights went out and they had to bring in lamps. That was when they had a 'circle one-step' or (Paul Jones) where all changed partners often. I met a new fellow, called 'Mac'; his name was MacInerny. He said he had met me (I didn't remember) and he asked me for the next dance. It was great! They were playing 'Home Sweet Home,' which was always the last dance—when the lights came on and we danced until 2:00 A.M. Wonderful time! In bed at 2:30 A.M."

August 16: "Played tennis in A.M. at Stanleigh's house with Dorothy and Ginny G. and I planned for a picnic at the Falls, later. We made a fire and toasted marshmallows, started home about 8:30, and it was so dark we almost lost our way, but got back all right. I went to bed about 10:00, all tired out."

August 17: "In P.M. went to Oneonta with Griswold but Frances was not home. Had dinner at hotel, and went up again and found her."

August 18: "Played tennis again in A.M. with Dorothy. Came home, rested, then played again in P.M. with Ginny. Went for a little ride with Dorothy and Stanleigh and Bruce Pitcher. Home at 11:15."

August 19: "Not much in A.M. Aunt Jessie, Mama and Papa were at the Landons' house at a dinner party. Bud was swimming and I was lonesome as the dickens. About 9:00 o'clock Bud came with Mr. Beverly, the YMCA Secretary. They were going to the movies but decided to ride to Andes instead. Inez, Dorothy and Sheldon, Griswold and I went. Mr. B is awfully nice! After going to 'Louie's' (the Candy Kitchen) we took them home about 11:30."

August 20: "Went to Methodist Church in A.M., sat with Marjorie Birdsall. Went to hotel for dinner. Mother and Aunt Jessie were invited to the Farringtons' for dinner. Went to Roxbury in P.M. Home about 10:00!"

August 21: "In A.M. went down to YMCA, played tennis with Mr. B and Harold Smith and his sister. Then played with Mr. B—he won. After dinner went swimming, walked up to Wights with Peg and Harold S., then Mr. B, Peg Thompson and Marian Dodds came. Lots of fun! Griswold came with the car and brought us all home. Mr. B asked me to go to the 'pictures' and asked Bud to get a partner, so he invited Marian Dodds. Mr. Beverly is *most awfully nice*. He said he saw my picture at Mrs. Kilkenny's, where he was staying, and he asked me for one. I just told him I would think it over—I've only known him three days. We went for ice cream, and when we came home, he came in for a little while and we talked. I went to bed about 11:00. (He is *so nice*!)"

August 22: "Went down to laundry for Mother—Mr. B came out of the YM courts and asked me if I could play tennis, but I said I couldn't

then. Went up to Papa's office, met Ginny, and we went back to watch. I played one game with Sheldon Edgerton, Gertrude Stevens and Harold Smith. After dinner went swimming at Wight's—Griswold came up for us and there were ten of us in the car coming home."

August 23: "Down to YMCA in A.M. Played doubles with Kate Hume, Peg Franklin and Frank Brady. Afterward I played singles with Mr. B. In P.M. went swimming. Griswold drove us up—Kate Hume, 'Beat' and Ruth Stevens. It rained hard, but we stayed in and walked home, all bedraggled. Mr. B called and said he was so sorry we had to walk. He is *so* nice, I like him a whole lot. Everybody does! Marshal Dodds and Bruce Pitcher both asked me to go to a dancing party Sheldon Edgerton was giving at home next week and, as was my rule, I accepted the first invitation, Marshal's, Bud told me that Mr. B said he wanted to ask me."

August 24: "Mrs. Rowe and Frances and Mrs. Lauren, Mary and Josephine, cousins of Frances, came over from Oneonta. Frances and I walked downstreet to the Y and I saw Mr. B about the ride. I am getting to like him better all the time. Went to Meridale—he asked me again about the picture and wanted to know before he went back home (a week from today). He *shall* know too, but now I absolutely can't say no. I like him too much. Came home about 1:00 o'clock and we had lunch—sat around a little while afterward, then Mrs. Farrington, Mrs. Youmans (Jean) came. They and Josephine Lauren sang and Marion Birdsall played the piano. They all went about 5:30 and Mother and Aunt Jessie went down to Ella Millard's house. We took Mary Lauren over to Bramley's then took Inez and Peg Thompson down to see the end of the baseball game. Took 'Hi' Davidson home, and helped 'Fannie' get supper. Went to Band Concert in evening."

August 25: "Mr. B was up at Tunis Lake taking charge of a group of boys camping so we went up to see him about coming down to the dance, but he was not there. I was so disappointed. Mother, Aunt Jessie and I called on the Kilkennys, then they called on the Hitts, the Goodriches and the John Murrays. After dinner went down with others to the station to see Miss Preston off for California, to teach. Everyone wished her success and happiness! Marshal came about 8:15 and we were the first ones at Sheldon's party. Mr. B brought Inez and they were late. I had two *lovely, lovely* dances with him at first, and I knew I was in love with him, but I don't want him to know it. We sat out on the porch together and then he asked me if I had finished 'thinking about' the little article on Mrs. Kilkenny's desk. Someone interrupted, so I did not have a chance to say yes. (Frances used to tell me that I never gave anyone the satisfaction of letting them know I liked them very much.) Then when I was dancing with him, he said he almost didn't come and how he 'hadn't had a girl, because Marshal got ahead of him.' I like him better than anyone I ever met. I wonder if it is because he is a little older, and more sensible

than all the boys I have gone with. He is different, so different! He is twenty-six! He smiled real often, such nice ones, and he's a nice dancer, too! Was with Stanley for refreshments. Bruce Pitcher invited me to go to the dance next Thursday, and at first I said yes, then I realized how much I wanted to go with Mr. B, so I said I thought we might be going to Oneonta, because we were going to a dance at the Country Club and I didn't know the date. Nobody is going to get ahead of him this time! I never felt this way about anyone before, so I know I *love* him!"

August 26: "Up early! Brought in sweet peas from Papa's lovely vines. That is my job all summer, to have flowers around. Then we went to take him (he asked me to call him Ralph now) up to Tunis Lake. I mentioned the dance in Oneonta and he asked what I thought, I said it would be 'lovely' and he said 'just great'! And he said it as if he meant it, too. He is *so* wonderful, and I know I have lost my heart. I wonder why he has taken a fancy to me when I sort of hold back and some of the girls try so hard to get his attentions."

August 27: "Went to Episcopal Church in A.M., Hotel to dinner. We called on the Landons and the Youmans and they invited me to go on a picnic with them. Bess Clarke (Jean's sister) Rockeffer and her husband and son Newell from Ohio were there. They have a Saxon car, and I rode in front with Newell. It started to rain at Silver Lake so we went to Andes and then started back. Later we met the Kilpatricks. It cleared up and we all went up to Meredith Square and had our picnic. Each car had a puncture just as we stopped. It was wet, but we had our picnic. It was funny! Came home about 7:30. All I could think of was Ralph—could hardly wait to see him again! It was his birthday."

August 28: "Rained all day! Newell invited me to go to movies but there weren't any, so we didn't do much of anything."

August 30: "Bud said Ralph wanted me to save the dance tonight, so I was so happy that I had not accepted the two other invitations. We learned that the Oneonta dance was not until the next week. There were a lot of people in Delhi for the Fair, and Griswold and Ralph went up for a while, then we went up to Bloomville to meet Frances, who was coming over by train. We were a little late and F was just about to get on the stage when we arrived. We took a little ride up to Meredith, before supper, and then we dressed for the dance. Wore my pink dress! Ralph came about 9:00 o'clock. Mrs. Youmans had asked if Newell could come along with us, so I had two escorts. I liked Ralph much better than Newell. Had several *lovely* dances all waltzes, with him. The very nicest one when they played the 'Missouri Waltz.' I shall always think of him whenever I hear it. At intermission we all went up home for refreshments, then went back. Everyone was having such a good time, we danced late."

August 31: "Went down to the Y and played tennis then went to the Boarding Hall to pick up Ralph's things, as he would be leaving from

Oneonta and was going to stay a night or two at our home. We took a ride in the evening to Andes, and Ralph and I held hands. Never did that before!"

September 1: "We played tennis in A.M. Home for lunch! Rested, then started for Oneonta. I sat in back with Glen and Ralph. Mrs. Rowe insisted that we stay for supper. Little concert afterward. Started home about 8:15 o'clock. At East Meredith it rained hard—we had to put up the top and put on the side curtains. Home all right, went to bed about 11:30."

September 2: "Ralph wrote things in the morning then went down street. In P.M. went down with him to play tennis. Beatrice and Fred Stevens were there too. Went with Papa to Meredith Square in evening. Heard Victrola at Mr. Ayer's, while Papa did business with him."

September 3: "Church at Meredith Square. Ralph sang a solo, 'One Sweetly Solemn Thought.' (He is in the Glee Club at Springfield YMCA College.) Ever since that Sunday, that hymn meant to me, 'I love you, Ralph.' In the afternoon Ralph, Griswold and I walked up Federal Hill. Lovely day and lovely walk! And he was so nice! Took pictures—then went down to Fitch's covered bridge and down the state road on the other side of the river. Aunt Hattie and Howard from Yonkers were there. They with Uncle Cyrus used to come up every summer to visit us. How Howard loved Grandma Pease's farm! One of the most perfect days of my life!"

September 4: "In A.M. started for Cooperstown. Ralph and I sat in the back seat. Mother went with us and we picnicked in the woods on the other side of the lake. Took boat ride up the lake—we sat on the upper deck. Started home right after the boat ride. Mother likes R very much too."

September 5: "Ralph had to go to Hobart, so Griswold and I took him to Bloomville to get the train. He said he would like to invite me to the fall football game at West Point—between Springfield and WP, but he couldn't promise. Played tennis, then after supper, we took 'Beat' and Gladys Stevens and 'Mac.' I knew 'Beat' wanted to sit in back, so I said I would sit in front. R said he wanted me to sit in back and would not let me get in front, but I explained and then he asked me if I would mind. I knew he was disappointed, and I really was too. Gladys sat in front and 'Mac' and I sat on the little seats, and we went to Andes, always a lovely ride. Later R said, 'Beat' did sit in back, didn't she?' We all sang, but I noticed that whenever he had a chance he took my arm, and once he called me 'dear.' When we came home, I did give him my picture, and he said he would send me one of him as soon as he could."

September 6: "We had a nice talk after breakfast, and he told us all about his home and family. Said they lived on a farm near Williamstown and did not have much, so he had to work hard to go college. We

were going to Oneonta in the P.M. to stay with Frances for the Country Club dance. Mother rode over with us to visit Aunt Sarah. At the head of Elk Creek it began to pour and we had to put on the side curtains. In helping me put on my coat, he put his arm around me for a second, then begged my pardon, and said he did not often do that. I told him I didn't either, and he said he could tell that. I know he likes me, and I know I like him. We were late, and had to hurry to get ready, but we had to wait at the Country Club quite a while for dinner after all. Bud and Frances, Ralph and I sat with John Bramley and Mary Lauren. Some fun! I was so happy to be with Ralph—I don't wonder everyone else is 'crazy' about him, even the girls over there and yet he cared for me. The dance was to be a masquerade (with sheets) but we sat out on the porch before every one put on their sheets. He asked me how he could find me, and I said maybe by my silver slippers or by my class ring. Had Grand March with Dewitt Ford, and he didn't know who I was. By the second dance Ralph found me and I was so happy. We sat out a fox trot after that. Had circle one-step with John B. Unmasked with Walter Goldsmith. Took off our sheets, then had a waltz with Ralph. We walked around the club once or twice to see the moon. We had received favors, and I got a whistle. We decided to compromise, so I said he could take the whistle for his room and I would keep the chain for my V.C. Memory Book. At intermission we walked around out doors, and were real serious. We wondered what each of us would be doing a week from then. He said that Wednesday was the night to call on one's girl, but he would not be able to call on 'his girl.' Then we wondered if we would ever see each other again. We sat out the next dance together on the nice swing on the porch. He told me that he had met a lot of girls, but that I was the nicest one he had ever met—he said he was perfectly sincere and I believe him. He said he wished we could write to each other—would I, if he wrote to me? He told me how much he had enjoyed my company the short time he had known me and he hated to leave. The next dance was a one-step, so we decided to wait for a waltz. Walter came and asked me for it but I had the next waltz with him and it was 'Home Sweet Home,' and so lovely. The last waltz with him, for how long, I wonder. We both hoped it would not be too long. Back at Frances' house Ralph took me into the parlor and just put his arm around me and kissed me once, then told me how much he loved me. I just said I felt the same way too, and then we went upstairs. Ralph shared a room with Griswold and I with Frances, but that night we did not talk together as usual."

September 7: "We went to the Country Club in the A.M. but wasn't as much fun as usual. Then we went to the station and Ralph said to Griswold, 'You and Frances sit here, and Sister and I will sit over there a few minutes. I gave him the whistle and kept the chain and he said he would take care of the little thing I gave him. We could not say much,

but I felt blue and in a minute he quickly kissed me good-bye, and was on the train, waving. I felt like crying but didn't. He said he would write to me and wanted me to write to him. So ended the happiest three weeks of my life so far!'

September 8: "I was tired and lonely all day."

September 9: "Wrote a letter to Ralph and did not do much all day except play tennis."

September 10: "Took Grandma, Cousin Florence, Miss Alice Stilson and Carrie Hopkins (Papa's secretary) up to Meredith Square to church. I was dreaming of a week ago when Ralph sang, and oh, how I wished it was then! Bud and I had dinner together and then took a walk up Federal Hill, just like we did a week ago, when *he* was with us. Came home by suppertime, and it was a lovely moonlight night. I wondered if he was as lonesome for me as I was for him."

September 11: "Played tennis in both A.M. and P.M. Paul and I played 'Beat' (rice) and Sheldon."

September 12: "Bud and I took Grandma, Cousin Florence and the Boomhower 'girls' (Grandma's age) to Margaretville, had dinner at Pocantico Inn. Stopped at Roxbury. Went to band concert at night—as usual. Took Peg and Jack Thompson and Marian and Marshal Dodds for a ride to Meridale, then out towards Andes."

September 13: "No letter from Ralph—so disappointed. 'Leap Year Dance' at night. I invited Bruce Pitcher. Danced four dances with Bruce, others with Bud, John Bramley, Monteith, John Gibson, Si Oles, Ralph Cavan, Stanleigh, Sheldon, Gif, Marshal, George Wilson, Howard Graham—and two with Paul. I didn't know whether he would dance with me any more or not, but it doesn't matter to me any more. All through the 'Missouri Waltz' (with Ralph Cavan) I was thinking of R.B., how much he liked it, and how he said, 'Wow' when we were talking about it. It was the most memorable dance of my whole summer—even of my life! And again the moon made me so lonesome on the way home. All the Delhi boys are just friends I like to talk with and dance with. It has been a wonderful summer!"

September 14: "Went to a luncheon at the Y and heard talks afterwards, and in evening went to Madge's 'Baby Party'—we girls all dressed up as babies. I wore a red sunbonnet and ruffled dress, etc., and recited 'Jack Spratt.' Real fun!"

September 15: "Rained all day. Dance at night! Mrs. Landon, Mrs. Pauly, Mrs. Scott and Mrs. Millard were there to watch. More girls than boys, so I led some, but danced with different ones and met Mr. Foote, Mrs. Scott's nephew (?) I think. I danced with him and met his brother Bailey—they were both nice."

September 16: "Mother started for New York to meet her Cousin

Howard (Peake) at Weehawken to go to Washington. At night, Bud, Papa and I went to movies."

September 17: " Church in A.M. Griswold and I took Miss Anna Harper and Ted H. to Grand Gorge for a ride."

September 18: "Played tennis—received nice letter from Ralph—do not remember what else I did."

September 21: "Started for New York and Yonkers. Griswold took me up to Bloomville. Had lunch at Kingston. Met Mother in New York. Went to look at dresses, and up to Yonkers at night to stay with Aunt Hattie."

September 22-23: "Shopped all day both days with Aunt Jessie (whose business is shopping for people). Met Esther Osborne from Danbury, who is in '19 at V.C. too. Friday Mother and I went up to Rhinecliff on train, crossed by ferry to Kingston, stayed at Stuyvesant Hotel all night, took early train in A.M. and they met us at Bloomville. Did lots of things in New York."

September 25: "Packed mostly all day, to go back to college. Met Howard Robinson and he asked if he could take me to the dance Friday, and I said yes."

September 26: "Tried on dresses we had bought. Cousin Florence helped Mother with sewing. Mrs. Farrington came up to see us, and then Virginia (Ginny) came over for a while. Sheldon Edgerton was having a party at night for Myra Woodruff. Went with Bud. Had a nice time but not as nice as before when R.B. was there. Had refreshments with Monteith."

September 27: "Just did errands, walked up street and over the bridge with Gin and Ruth. Bed early."

September 28: "Same as yesterday! Getting ready to go."

September 29: "Did a lot of little things all day. Dance at night in Opera House. Went with Howard R. and had a nice time! Fairly!"

September 30: "Slept late, in P.M. called on the Cannons and Mrs. Millard. Ginny and I went to movies with Gif Heckroth and Bob Ormiston. Good movie, but not a very good time."

October 1: "Church in A.M. Rested and packed in P.M. Went over to say good-bye to Ginny. Paul walked back with me to the evening service. He wanted me to write to him, so I told him I would, so I guess I'll be hearing from him!"

October 2: "Started for college about 9:00 A.M. Arrived at P about 12:00 o'clock. Lunch at Nelson House, up to College, matriculated. Then picked up some things at McGlynn's. Love my room!"

October 3: "Got a mailbox (in so-called 'Soap Palace'). Came back and helped Mother fix my room. Family left in P.M. In evening went out with Edith Kener and Louise to call on freshmen."

October 4: "Convocation in Chapel, then classes. I like them. Downtown in P.M. with Esther Osborne. Step-singing at night. Chapel afterwards with Esther, Margaret Knight and Mariel. Over to their room with Louise. '19 serenaded '20 and '17 at 9:30."

October 5: "Louise and I played tennis. Went over to McGlynn's, back for dinner. Lucia Meigs, '20, was there with Marjorie Dunn. Step-singing, but not chapel. Wrote letters then went to bed!"

October 6: "Classes in A.M. Song practice at 12:20. Fixed room after lunch."

October 20: "Enjoy being able to see Louise more, and her close friend, Helen Ball, from Muncie, Indiana. Her room is across the hall from mine and we are becoming very good friends. We're both quiet but very congenial. Am meeting other nice 1919 girls I had not met before, and think this is going to be a happy year."

November 10: "Could anyone be happier today than I am? I think I must be the happiest girl in college right now. My first letter from Ralph, such a long time! I could not believe that he had not been sincere, but I understand, and know he has to work so hard beside his college work. His nice picture came too."

Next week: "Mother came to be with me a couple of days and to take me to New York for the weekend. We stayed with Aunt Hattie in Yonkers. We had a lovely time shopping together, and she told me things she never told me before. She said she wanted me to have as happy a life as possible and not be disappointed. She said, 'How do you feel about Ralph, dear?' My answer was, 'I love him very much.' She went on, 'I am not surprised, for I think he is one of the finest young men I have met and I like his spiritual attitude. It was easy to see that you both felt the same way, so I am going to tell you about my disappointment, and why you have found me crying sometimes. When I was your age, I met my true love in New Jersey, but we were kept apart by circumstances, money especially, and family responsibilities, so we did not marry—even though apart, we continued to love each other. Your father, a fine gentle person who could offer me everything, finally persuaded me to marry him, and I cared for him, but never in the same way. The truest love is just an invisible bond that seems to link two hearts together, and no one can *make* it happen, or keep it from happening. It does have to be nurtured and tended, though, for happiness is an "inside job" of the spirit, bearing and forbearing, through all the vicissitudes of life. Your Grandma, my dear Mother, always said, "A gentle tongue is a tree of life, but perverseness therein is a breach in the spirit" [Proverbs 15:4]. So keep your gentle tongue, dear, always! And listen only to your heart, for what you hear is God speaking to you. What a person is *within* is all that really matters, not money, high position or fame. I love you dearly, so I want you to marry the one who can make you the happiest. Grandma

G has been very demanding and unappreciative of all I have done for her through the years. It has been a heavy burden just because she thinks only of herself, and has said hurtful things, but I tried always to be kind and understanding—and forgiving. So, my darling, I hope that neither of you will let anything keep you apart, if you can help it.'

" 'Mother, I will do the best I can, because I know that I could be happy with him anywhere, under any circumstances.' "

November 29: "Home for Thanksgiving by train this year! Virginia, Papa and Bud met me at Bloomville. There was going to be a dance that night. Earle Barnes, one of Griswold's Colgate friends who went with us to the Yale game last fall, was coming in on the 'Flyer.' Griswold was taking Miss Lane, a teacher, and Earle was to take me. I like him and he is a very good dancer, but I could not help wishing R was there. Mother had invited him to come but he could not get away. At intermission some of us went up home for salad and ice cream and cake, then went back and we all have had a very nice time, but I just can't let anyone know how I really feel. Returned to college Sunday, but will be glad to get back for Christmas vacation."

END OF DIARY

Gertrude returned home for Christmas vacation and as usual there was the round of fun—skating, dances and other things, but it was different that year. She seemed to be a different person! She and a few other girls (Virginia was one) decided to give a New Year's dancing party, for which the girls were to invite boys. They trimmed the hall with evergreens, making it very festive. Frances came over, and Gertrude invited Paul again.

Carrie and three or four other ladies were chaperones and enjoyed the music and dancing. Carrie liked being with the young people, and they liked her to be, different ones dancing with her. They all had a lovely time, and hoped that the New Year would be a happy one for all. An era of happiness was ending for Gertrude.

Happy times
And bygone days
Are never lost. . . .
In truth,
They grow more wonderful
Within the heart
That keeps them.

H. Perry

Frances returned home the next day and the next night Carrie was rushed to the hospital in the early morning hours with appendicitis. She underwent an operation by a surgeon who was summoned from Oneonta.

Gertrude did not return to college as soon as she had planned to, but in about a week the doctors felt that her mother was going to recover well and she went back. The weather was so cold that the Hudson River was completely frozen. It was necessary to go across in a taxicab, because the ferries could not run.

Gertrude had been back only two days when a telegram arrived one evening asking her to come home as soon as possible because Mother's condition was worse. Dear Louise helped her to get ready, a taxicab was called after midnight and, distraught and frightened, she rode over the ice in the river again to catch the milk train in the early morning hours. Tears flowed during the whole train ride to Bloomville, where her family and Mrs. Farrington met her. She knew then that her dear Mother was gone.

DELHI MOURNS DEATH OF MRS. STODDART (1870-1917)

I quote from one of the Delhi papers (there were two then): "All Delhi mourns the death of Mrs. John C. Stoddart. For the past twenty-two years she has been closely identified with the church and society work, her strength being freely given in any movement for the betterment of the village and the community. In the Second Presbyterian Church, of which she had long been a faithful member, she has served as President and held other offices in the societies and has been an almost indispensable member of the choir, as well as for a number of years a teacher of the ladies' Sunday School class.

"In the Tourist and Monday Night Clubs she has been a valued member; in the Equal Suffrage Club she has served faithfully, yet unobtrusively, in promoting the cause. As a charter member of the V.I.S. (started by Mrs. Murray) she has been a power for good and at the last meeting was elected President of the Society.

"Mrs. Stoddart was one of the first two women to serve on the local Board of Education and her record there was pronouncedly good. She has ever given of her time, talents and means, and her sweet devoted Christian character will remain as a benediction to all who knew her. Hers was a nature which saw the good and brought out the good in those about her. Unselfish and sympathetic to the last degree, there is scarcely a person in town who cannot recall some act of kindness or courtesy shown them by her, for she was ever on the alert to do 'little acts of kindness, little acts of love.' A wealth of floral offerings bore testimony to the love and sympathy of her many friends."

The following resolutions, so far as words may, express the sense of

the members of the V.I.S. of which Mrs. Stoddart was President, and in the work of which much of her best thought and service were given:

"The V.I.S. has learned with profound sorrow of the loss of its beloved President, Caroline Pease Stoddart. She brought to this society the same noble qualities that she gave to many other organizations, where her experience and judgment were always for the best interests of her friends and fellow-workers, and the results of her effort will be a lasting memorial to her.

"Her influence is ineffacably impressed upon the work of the V.I.S. and the members feel that in her death they have lost not only their President but a loyal personal friend.

> We cannot say and we will not say
> That she is dead. She is just away.
> With a cheery smile and a wave of the hand
> She has wandered into an unknown land.
> And left us dreaming how very fair,
> Its needs must be since she linger there.

"In the wish of the Society to extend its loving sympathy to the family and friends, it is Resolved: That this memorial be published in the Village papers and that a copy be sent to the bereaved family.

"Carrie A. N. Edgerton and E. Augusta Clauson."

> Life is not measured by our years,
> Nor tears,
> Nor by our worldly fears
> Or cares,
> For Life is measured and treasured
> Only by our dreams,
> Our deeds,
> Our Faith
> Our prayers.

Carrie Pease in her short life exemplified ideal mankind, in her role as woman, for she possessed the perfect inner balance between the sense, the intellectual and the spiritual consciousness—a unified expression of God, having gentleness, peace and power. Her whole life was centered around the Laws of God, which transcend the laws of man. Her ideals were service to humanity, not selfish nor self-centered living, which has been the general pattern of the race mind. God is and always has been the God of the Intellect, which of itself cannot perceive the deep things of God, for they can only be discerned spiritually:

Human pride is human weakness. Self-knowledge, humility and love of God are divine strength.

Carrie chose the Heart's Way, the way of humility.

A HIGHWAY AND A WAY

Oh, not for me the High Road
To journey from afar
With caravans of Wise Men
Following a Star.

I'll keep a watch with shepherds
And walk a road with them.
We shall arrive there sooner
Into Bethlehem.

Yes, I shall take the Heart's Way,
For Reason's road is long
While Wise men wondered at the Star
Shepherds heard the song.

CECIL HALE

Below are excerpts from a few of the many letters and telegrams which poured into the Stoddart family at the time of the death of Caroline Pease Stoddart, January 10, 1917.

Letter from Cornelia Raymond, daughter of Vassar College's first president and teacher at Delaware Academy:

"Ever since Miss Smith told me of your sad letter it seems to me that it cannot be true that my dear friend has left us. I telephoned Miss Shaw (Katherine) and she too is terribly grieved. She says, 'No one in Delhi could be more greatly missed.' I think of you all. Your lovely father, Griswold who was so dear to his mother, your beautiful Grandmother, my old friend. Then I think of you, Gertrude dear, bravely trying to fill Mother's place, and I'd love to put my arms around you.

We want you back here, but I suppose you are needed at home just now. . . . Please give my deepest sympathy to each one of your family and tell your dear Grandmother how lovingly I am thinking of her and of the days long ago when I first learned to love and admire 'Carrie Pease.' "

Carol Gillis Murray to J. C. Stoddart, Binghamton, New York:

"I cannot tell you how shocked and grieved I am, nor how I feel for you and the children. Such a loss can never be made up to you, I know, but if the knowledge that your griefs are shared by others and that you

have the profound sympathy of many friends, is any comfort to you, you surely have that."

Jennie Curtis Cannon (Mrs. H. W.)—New York to Delhi—telegram with flowers:

"With greatest sympathy and heartfelt regret."

Mary Buckley Adee, a friend from Delhi:

"Our hearts are filled with sympathy in this hour of sorrow. Your deep loss is one in which all share. Carrie will be so greatly missed, not only by her circle of friends, but in the entire village."

Caroline Stone, a friend and mother of Gertrude Stone Cannon:

"Mrs. Stoddart has been so identified with all the interests connected with the town, it seems as though she cannot well be spared."

Aunt Hattie Peake, Yonkers:

"Dear Gertrude, how sorry I am for you. It breaks my heart to think of you in your great sorrow. If you come back to college as I am sure you will, do always remember to come here whenever you possibly can. You will always be most welcome. . . .

I loved your Mother, too, and am so sad. Won't you let me love and be interested in you as we have been with your mother. We loved her dearly, and were already planning a spring motor trip, hoping for her dear company. We had such a lovely time together last fall. How I shall miss her! And you, you poor dear, what a terrible sorrow has come to you. I know you will be brave. Your father, brother and grandmother will depend upon you now. Always remember, Howard and I want to be all we can to you in times of joy or sorrow."

Louise Gleason, Delhi:

"There is only one topic of conversation today and the whole town feels the loss of your dear Mother."

Mrs. R. W. Rockefellow, (Bess Clarke), Willoughby, Ohio:

"We feel that no one could possibly have known Mrs. Stoddart ever so slightly without feeling that hers was a kindly heart, and realizing that she was most unselfish and thoughtful of others. We shall cherish her memory and miss her cheery greetings very, very much.

Marie Preston, Long Beach, California:

"Gertrude dear, I feel completely stunned by the sad news—I just cannot believe it. My heart aches for all of you, for I know what Mother meant. Gertrude dear, I do hope you will stay in college I know it would

be your mother's dearest wish. . . . My own personal sense of loss is very deep, but I know that yours is beyond words."

Eunice Warren Quirin, former Delaware Academy teacher, Pennsylvania:

"Your mother was always so kind to me when I was in Delhi and I think she was a woman whose equal is hard to find. There are so few really worthwhile people in the world, but she was one who always made her influence for the good count. I pray that God may help you all to bear the burden bravely as she herself would have done. . . .

Mrs. E. C. Smythe, a friend, Porttandville, New York:

"I loved your mother and you have her whole life to remember and emulate."

Pauline Harper, Delhi:

"You and your mother were so companionable, and you will miss her a great deal, as we all shall."

Mariel Hafner, a friend of G.S. from Vassar, St. Louis, Missouri:

"It was on a Sunday P.M. during our Freshman year and Margaret and I had a little party (my birthday) and you and your Mother came, and brought me some pale yellow daises. . . . They often make me think of her, for I thought she was charming."

Florence K. Hood, aunt of Eleanor Irvine Volante, New York:

"You have the comfort of knowing what a grand good woman your dear Mother was."

Lena Fisher, Delhi:

"I keep thinking of the time I lost my own dear mother and how more than kind your dear mother was to me. I almost worshipped her."

Aunt Jessie M. Dunn, Mrs. J. Dunn, New York:

"You are very precious to me and all your interests are mine and always will be Gertrude, dear. . . . I am sure you will be brave for your father's sake and will make him happy. His loss is very great, and he will depend on you and you will be equal, I know, for all that is before you. . . . I have had so many letters of sympathy—*Everybody loved her.* To have such a record is a wonderful thing. Her life was well spent and you and I have only the sweetest dearest memories. Never to be forgotten. I know you will be a help to Griswold—he needs the loving, tender, patient care that you can give him. He will be a comfort to you and your father. I have a very tender place in my heart for 'Bud.' I feel anxious about your dear Grandmother, she is such a dear. My dearest love to her."

Laura Woodbury, cousin of Elizabeth Farrington, Los Angeles, California:

"Little girl, my heart went out to you. Such blows seem to come to those who are strong enough to bear them, and I am sure that you will be able to rise above it though, of course it will be hard. I am sure that it is very noble of you to give up your school for this year."

Lillian Bruce, a friend from Vassar and daughter of the lieutenant governor, Andes, New York:

"There is one thought, Gertrude, that such a woman as your mother cannot fail to have found a happier country than this earthly one."

Reverend William Kittridge, Delhi:

"We all miss Mrs. Stoddart in so very many ways and the months will show us more and more what a vacancy she has left. In church, in social things, yes everywhere, we shall all miss her but most of all those who loved her most miss her."

Lena Foss, a friend of G.S., Delhi:

"Everyone in Delhi will miss her, particularly we of the Second Church. It certainly been a great privilege to know and love her."

Frances Rowe, a friend of G.S., Oneonta, New York:

"I feel as though I had lost a very dear warm friend, for your Mother was a woman of highest ideals and an *inspiration* to all young people who had the good fortune to know her."

Walter Goldsmith, a friend of G.S., Oneonta, New York:

"It does not seem right that such a wonderful woman as your Mother should be taken from you. . . . It is very hard for me too. As I have lost a very dear friend in your mother. She was one in a thousand and I once told her that I would rather have her for my mother outside of my own dear mother than any other person I knew. She was such a thoroughly good woman."

Ward Wheeler, classmate of G.S. at Delaware Academy in 1914, from Cornell University:

"Your mother was one of the finest women I have ever known. It seems to me now that some way I am indebted to her. For what I am not quite sure. Perhaps some little help, some little seed of influence sown unconsciously has borne fruit. She was kind to us all, and we mourn with you."

Amelia MacDonald, a Vassar friend from New York:

"I know that it will comfort you to know that your Mother was more beloved and more needed than any woman in Delhi. It will be an inspiration to you always to know how much the community loved her."

Helen Page, New York:

"I do not know of anyone in Delhi who will be so greatly missed."

M. E. Crowe, mother of Helen, a Vassar friend of G.S., Tacoma, Washington:

"Helen has written so often about your mother's goodness to her that I felt that I too knew her, and could say 'my friend' too."

"This sorrow coming to you in the spring of your youth will be hard indeed for you to bear. Be brave, dear girl—how hard it will be for you to bow to God's will, will only be known to those who suffer their loss with you."

Eleanor Jacobs, daughter of Carrie's dear friend, Mary Penfield, Boston, Massachusetts:

"How can I tell you my deep grief and sympathy for you upon the death of dear 'Aunt Carrie.' . . . I loved her dearly and Delhi can never be the same again. . . . You know well how totally interested I am and how grateful I shall be for word from you."

Margaret Dean, a friend from Delhi, Syracuse University:

"I know that you will be the brave girl you can be for the sake of your father and Griswold. I think men depend on a girl more than we realize. Then, too, your mother would want you to be brave and happy and keep right on doing the natural things."

LXVII

Gathering War Clouds

(1917-1918)

ON HIS BIRTHDAY, January 8, 1917, two days before Carrie's death, Uncle Sheldon was instituted Suffragan Bishop of the Protestant Episcopal Church of Chicago. Later, on February 5, 1930, he was to be elected Bishop of Chicago.

Quoting from the Delhi paper of February 7, 1930:

"Delhi and more especially Delaware Academy has been signally honored the past week by the elevation of three of its sons to commanding positions in the world of affairs. We refer, of course, to the appointment of Charles Evans Hughes to the Chief Justiceship of the Supreme Court of the United States, the Rt. Rev. Sheldon M. Griswold to the Bishopric of Chicago, and the Rev. Dr. Courtland Robinson to the editorship of the powerful organ of the church of his allegiance, the Presbyterian.

"It is an unusual coincidence that three alumni of a small rural academy should at about the same time attract the attention of the thoughtful world. Something must have impermeated in them during the formative years each spent at old D.A., which had a value beyond that usually bestowed.

"Taken individually or collectively, these three important factors in the life of the nation outside of Delhi prove that opportunity comes sometimes from the least ostentatious of sources. The germ of success must always come from within, but even so, the germ needs the nurture and the watering which can only come from surroundings which are ethically and culturally fine.

"If these three have proved that—and we think they have—may not the future hold similar results, if we keep the sources from which their inspiration came as clean and pure and lofty as was the fount from which they drank of the 'river of knowledge'?"

On November 28, 1930, death came to Bishop Griswold at the age of sixty-nine. Of Bishop Griswold, his successor, Bishop Stewart, said: "Bishop Griswold was a bishop greatly beloved, a man of magnificent stature, a rare loftiness of character with the modesty and simplicity of

a child. He was, above all, a genuine shepherd of his clergy. They respected him for his office, they admired him for his goodness and they loved him for his kindness. He was unsparing of himself in devotion to their interests, and everyone feels the loss of a great father in God. Bishop Griswold was also a very human man, a delightful companion with a smile of sunshine, and eyes bright with the joy of living, and he had a great gift for friendship."

WINTER OF SORROW

The winter and spring of 1917 were dreary and long. Home was not "home" anymore without Mother, and life was full of sadness. Gertrude was her father's solace, even though she herself seemed to be in the "Valley of Weeping," instead of the "Valley of Happiness," where she had grown to womanhood.

As it was the accepted way of life, they did not go out as usual, but stayed at home most of the time, when they were not at John's office. He bought a Victrola to help lighten the burdens of their sorrow. It all seemed like an impossible dream from which they would awaken, and Mother would be with them again.

Ever since she could remember, Gertrude had loved to go to church, but there seemed to be no comfort in her time of need except in dear Grandma Pease, who always had radiated love and faith. She said, "Gertrude, dear, I know how hard it is. She was my own dear daughter. Tears do not come any more, I guess mine have all been shed, but I feel it just as deeply. We must remember the words of Isaiah: 'When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee.' No matter what troubles come we must have perfect faith and learn to overcome all obstacles, for 'To him that overcometh, will I give to eat of the tree of Life, which is in the midst of the Paradise of God [Revelation 3], and to him will I give to eat of the hidden manna and will give to him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.' We can endure anything if we are sustained within by Love up-welling, for Love, which is God, goes before us to make a sunlit path for our feet. We all can overcome, if we behold the light that shines in darkness."

So Gertrude determined that out of her sorrow and darkness she would find her way to the Light and learn to smile again and be thankful that she had been blessed with such a wonderful Mother. She would smile through her tears and find a blessing in every hard experience!

NEWS ITEMS, 1917

February 1917: "Miss Marian Birdsall [a friend of Gertrude], a very talented Delhi girl and member of the Senior Class of Northeast

Conservatory of Music in Boston, made a public appearance at one of the Student Recitals, February 1. The opportunity to be named on a pro-program is prized by all the students."

February 24, 1917: "In the large fire in the Dreyfus and Morgan Garage, where a number of cars were stored for the winter, the Stoddart's fine Chalmers car, among others, was burned."

Until 1917 the Delhi Fire Department had had no piece of motorized equipment. Originally there had been a bicycle brigade, then handcars were towed to fires for some time. The method was very impractical and dangerous, so that in 1917 a Ford Chemical Truck was purchased, additional trucks to be purchased later.

February 24, 1917: "Mr. E. B. Sheldon has paid for uniforms and rifles for the new local company, named in his honor, 'The Sheldon Rifles.' There is much activity in town. Some young men have enlisted in the service, while others have been drafted. The men are escorted to the train by the Band, citizens and relatives."

April 14, 1917: "The United States has declared war deliberately and without vindictiveness. Reluctance to fight has been forced out and war has been forced upon us."

April 28, 1917: "This is the time for America to correct her unpardonable wastefulness and extravagance."

May 12, 1917: "Hal Woods writes, 'I am still with Section 8 of the American Ambulance Corps at the station around Verdun. We sleep in a hay loft and eat in the driveway of the barn.' "

June 16, 1917: "Mr. E. B. Sheldon gave a check of $690 to pay for rifles, recently purchased at Springfield for the local company. A 'Tag Day' sponsored by village organizations for the Delaware County War Fund for Company has brought in $627."

August 4, 1917: "Dr. Ladd, Director of the State Agricultural School, has retired and is to be succeeded by Professor C. O. Du Bois."

October 6, 1917: "Soldier boys left Delhi, cheered amidst tears and patriotic music."

In June a large dance was held in the old silk mill for the benefit of the Delhi Company. Gertrude Stoddart and her father went to watch, the first time she had attended any social affair.

A good-looking young man, whom she did not know, invited her to dance, and she was happy to accept his invitation. Once more she was doing what she loved most to do—dancing. He had come up from New Jersey to work on a farm for the summer before returning to college. Quite often he invited her to go to a dance or the movies, and before long life began to seem a little easier. However, it was never again the way it had been before the war and the loss of her dear Mother. She had occasional letters from Ralph, but he was working hard, trying to graduate before he had to get into the struggle, and could not get away or even write much, but she never gave up hope of his returning some day.

June 23, 1917: "Dr. Anna Howard Shaw, Honorary President of the National Woman Suffrage Association, will speak at the Rally of the Delaware County League in Roxbury, June 29."

"Dr. L. B. Mendel has been summoned to Washington to give the government the benefit of his knowledge in the matter of foods."

"This year residents inaugurated a summer Chautauqua program to continue annually for a time. Excellent entertainment is to be provided the community, the tent to be pitched at different locations."

September 1, 1917: "The convenience of the tables and the log cabin erected at Wautauga Park by the generous donor of the grounds, *Marshal Mitchell,* brother of Mrs. W. H. Griswold, were tested last night by the Methodist Sabbath School."

"A beautiful Town Clock with a set of chimes is being installed in the belfry of the Second Presbyterian Church, considered by many to be one of the finest examples of religious architecture in this area. The clock, in memory of Titus B. Meigs and his wife, Lucia Jacobs Meigs, is a gift from their daughter, Mrs. Frances L. M. Lyford, the widow of Ferris Meigs, whose family was connected with the church for many years. She is survived by three daughters, Mrs. Charles S. Andrews (Lucia L. Meigs, V.C., 1920), Mrs. Donald K. Clifford, and Mrs. R. Ridgeley Lyle."

Gertrude's father wanted her to return to college, if she wanted to, because he knew that it had been her dream. She had often told him that she really wanted to be a nurse, who could help other people. To that he had always said, "Chick, you do not realize how hard that is and you will never have to earn your own living." She was not quite aware of his meaning, for she had never thought much about money, and it was never mentioned at home. She knew little of her father's circumstances, except that they lived simply and comfortably. In that respect she thought that she was just like all her friends.

So Gertrude returned to Vassar, dropping back into the class of 1920, and experienced much unhappiness because of unfortunate circumstances, her own personal loss, the war, and her longing for the one she seemed to know was her true love. She found it very hard to feel part of the new class because they had formed their little groups the year before.

DELHI HAPPENINGS OF 1918

January 3, 1918: "The year was ushered in on a wave of economy and conservation measures in support of the boys at the front. To conserve coal, public schools and other public buildings were used on Saturdays and closed on Mondays. Railroad passenger service was curtailed throughout the nation. It was a patriotic duty to buy Thrift Stamps and Liberty Bonds."

January 5, 1918: "German U-boat sinks Cunard Liner *Tuscania,* carrying 2,179 Americans, 267 of whom were lost."

February, 1918: "Delhi aviator killed—Donald, only son of Wallace B. Gleason falls to his death from military plane in Texas."

March 9, 1918: "Wyatt Frisbie, Glen Harper and Walter Hoag enlisted in the U.S. Signal Service Aviation Corps and have left for training in Texas."

"Dick Landon, musician in the service of 'Uncle Sam,' is home for a few days, having just returned from a voyage to England and France."

March 16, 1918: "The new insurance advertisement in another column is signed 'J. C. Stoddart and Son,' the son, H. Griswold, having been taken into partnership in the business which has been conducted through this agency for many years."

April 6, 1918: "A valuable gift to Delhi, the Cannon Free Library, will be open to residents of Delhi on and after April 9."

HENRY WHITE CANNON

The beautiful colonial brick building was erected in memory of George Bliss and Ann Eliza White Cannon, parents of Henry White Cannon, a native of Delhi. His mother was directly descended from Peregrine White, the first white child born in America, November 2, 1620, on the ship *Mayflower.* His father was born in Cannonsville, named for his grandfather.

Henry W. Cannon was reared in humble circumstances, his father obtaining his livelihood from a small salary as Post Master of the Delhi Post Office.

After attending local schools and the Delaware Literary Institute at nearby Franklin, he obtained a position as Clerk in the First National Bank of Delhi and was soon promoted to Teller. In 1867 he became a member of the Second Presbyterian Church.

At an early age he left Delhi to go west, where he became Clerk in a bank in St. Paul, Minnesota. Before long he organized a bank in Stillwater and was offered the title of Cashier. He carried the bank safely through the panic of 1873, becoming well known on his trips to Washington and New York, as he negotiated for government bonds for Minnesota banks and for large loans for St. Paul.

Mr. Cannon became known nationally as an expert on currency. Through his reputation, he was appointed Comptroller of the Currency in 1884 during President Arthur's administration. At the same time he had to cope with a financial crisis. His skill and sagacity were universally acknowledged for the successful handling of the crisis. He was one of the first American bankers to head a banking institution before he had reached his majority.

In later years he was internationally known as an associate of James J. Hill, American railroad promoter and financier, known as the "Empire Builder."

Despite the request of President Cleveland to remain Comptroller, Mr. Cannon resigned in February 1886, and became Vice President of the old National Bank of the Republic in New York. In October 1886 he was elected President of Chase National Bank, remaining in that position until 1904, when he resigned to become Chairman of the Board of Directors of the bank.

During his career Mr. Cannon faced many financial crises. While serving as Director of many concerns, he always held important civic positions as well.

Though not generally known, he was one of the active sponsors of Rear Admiral Peary's dash to the North Pole in 1909. He backed other Arctic expeditions and several geographic excursions into other regions. He was a lover of art, maintaining a large collection of the works of the masters. An Honorary Degree of Master of Arts was conferred on him by Dartmouth College in 1899.

In the Cannon Library, his gift to the village of his birth, the Founder's room contains 564 books on political economy and finance, government and other reports, and miscellaneous books—a very valuable financial library for reference use only. Other historic articles are in the room. Among them are the chair used by Mr. Cannon at the New York Clearing House and presented to him by the Clearing House Association as a souvenir of his services. Another souvenir is a letter from Commander Peary, announcing his readiness to start for the North Pole. Also the head of a musk-ox killed by Peary in Grantland, Greenland, on the polar expedition of 1905-06 is an item of interest.

There are two collections of coins, one of U.S. pennies from 1800-1860, and the other tokens used as money, collected at the local post office during the Civil War.

LETTERS OF 1918

In the spring Monty Harper from Delhi invited Gertrude up to Hamilton College for a May House Party. It was a change and nice, but nothing special, because Ralph was always in her heart and she had not seen him for almost two years. Ralph had hoped to come to college to see her after his Glee Club trip but was unable to because he and some of the others were taken ill. It was such a disappointment!

In May a letter came, saying:

"Today I have been a soldier for Uncle Sam nearly two weeks and it is sure some life! Very different! Even tho' I am not in harmony with

everything, yet I hope to be able to apply myself and give my best. I am sorry I cannot come to see you, but you see, 'little girl,' I am at Camp Devens in quarantine and may be shipped to one of the camps on Long Island, then maybe across the deep.

"You see, this has spoiled all my plans at college—but, dearie, I got my diploma, which has been my one ambition in life. You know, 'little girl,' I have always wanted to place my life where I could be of the most service. Now that this war came on, the only way you can serve is to give all you have. I am doing that. Maybe this sounds as though I am blue and discouraged. I am only lonely. I am still at Camp Devens—I wish it was nearer Vassar. But, cheer up, the best times are in the future.

There is one way you can help me just now, 'little girl,' and that is to write to me. Letters are as jewels here.

Again I say I am most sorry for not being able to see you. Your true friend, Ralph."

Part of letter—June 15, 1918: "Your most welcome letter came. You wrote it the day I received my diploma. Believe me I was a happy boy to get my hands on that. It represents hard work, Gertrude, and I feel somewhat content now. I do not mean that my days of study are over, because, as you know, college is just an introduction to real life study. I do mean, though, Gertrude, that four years ago, without knowing just how to start, I decided that I was going to graduate from college, somehow.

"I do not want you to stop going out to things with other 'boys,' but I wish you would keep on writing to me. I will be frank with you—when I say that during my short stay in Delhi I enjoyed nothing better than your company, especially when we could have a few minutes alone. You know, Gertrude, that summer we were but strangers all the time, I am sure we were in love with each other, but I don't remember that we ever talked about the things which seem to me to be the greatest things in life. Do you understand? And your dear Mother—I know that God is giving her her reward for the kindness and all the good she did while she was here. I shall never forget her.

"I do not know how long I will be here because our Company is an Overseas Company, and I could go anytime. I wish you and 'Griz' and Father could come out here before I go. Please write to me. That is the greatest help you can be right now. Remember I do want you to write. Your friend forever, Ralph."

Letter—July 15, 1918: "Gertrude, my dear little girl. It is Sunday and I am in charge of our part of Camp. My thoughts just now are far away, however, with a little girl in Delhi. How I wish I could be with you this afternoon and evening. I know we would have a nice time, just you and I. Delhi is such a pretty, yes, beautiful place. I will be glad

when the war is over and I can go back to Delhi and you, to you dear and live our new days as well as the old ones over again.

"You know, Gertrude, while we were together we took life rather hit or miss and giving little thought to the serious side, but now that this war has come with all its terribleness and suffering of all kinds, I have become more serious than I ever was.

"Please do not misunderstand me, I am not a grouch, but I am far away from all that is beautiful in life. My dear girl, I do miss it here. You know army life is full of discipline and law. Sometimes I feel as if I would rather be dead than be bossed around by some of the ignorant fellows here. You know, Gertrude, I stand for the highest standards that this world holds (that is one reason I fell in love with him) and by God's help I shall live by them until I am shot through and through by bullets. Some of my superior officers do not stand for the highest and, dear, it is hard sometimes, but I have told myself that I am going to come out of this army the same Ralph Beverly that entered it. I realize that this military training is doing me much good, and maybe I'll return better. I have faith to believe that the best is in store for me, and that someday I shall be able to realize my highest and most precious ideals. The lives of great men and women are miracles of patience and perseverance.

"As for you, dear, I will say that, as I remember you, you were a girl who realized the deepest and also the highest ideals of life. I also know you are a dear girl.

"Remember, when you are having your pleasures, which I hope are many, that I am wishing I could be there too. Also remember, your letters are pearls. Sincerely, Ralph."

Gertrude asked her father if they could possibly take a trip to see Ralph before he was to leave. He was willing, so he, Bud and "Aunt Jessie," her mother's dear friend, and Gertrude planned to go, hoping that Ralph could take a little time off to go with them to Boston.

Parts of Ralph's letter of July 23, 1918: "My dear little girl. I was glad to receive your letter, but most of all, I am happy when I think there is a possible chance of seeing you before I go across. This little snapshot is just great. I guess you have not changed, dearie, you look just as nice as ever."

(Plans for staying overnight near Camp.)

"Just now all the men in one detachment are out on some kind of work, so I am answering letters. Gertrude, just come over for a little while. There is a dandy tennis court here, where we could play.

"When you do come I hope we can have a little time alone. I have a number of questions I must ask you and then I have other things I want to talk to you about. Then too, I just want to be with you. The above-mentioned business, as you know, is too precious and sacred to write about. I guess you understand what I mean.

"Hoping to hear from you and better still to see you in the near future, I am most sincerely, Your Ralph.
(P.S.) August will be a good time to come."

GERTRUDE'S DIARY—1918

August 5, 1918: "Started for trip through the Catskills, then to Stockbridge, over 'Jacobs Ladder' Route to Springfield. Stayed at hotel all night. Wanted to see the YMCA College, but did not have time."

August 6: "Started to Camp Devens at Ayer, Mass. Had hard time finding Ralph, finally did. When he rushed out, it almost made my heart jump out of my mouth! Just to see him again! Had to wait for him to finish 'Mess,' then he went with us to find rooms. We went to 'The Elmhurst' in Shirley Center, a cute little old-fashioned hamlet with a small 'Green' with a little church at one side. We stayed at a house over a hundred years old, and several country roads seemed to go out in different directions from the Green. Went back to Ayer for supper, saw Ralph a few minutes. I was just too happy to eat! Went to the War Service Club, where we visited for a while—then he had to get back for 10:00 P.M. 'Taps.' Went back to Shirley Center for the night!"

August 7: "My wonderful day! Saw Ralph about 9:30 A.M. at his barracks, then rode all around Camp and saw everything. In the YMCA 'hut' we had a few minutes alone and he said I must take good care of myself, because there was a possibility, that someday he might get back to Delhi, if he came home all right from the war.

"We took a few pictures and he wondered if we could all go out to Whalom Lake about twelve miles away. R and G went swimming. Very hot day! Then Ralph and I went for a little walk in the park—it was really the first time we had been alone to talk. He was wonderful, oh, so nice! He said, 'I still think you're a pretty nice little girl, Gertrude.' (I thought, 'Ralph, to me you are the dearest person in all the world. It doesn't seem as if I could let you go. Thank God you are going to go to Officers Training Camp and will not go over for a while longer. If you go to France, and are taken out of my life, it seems as if I could not go on living.') Well, to go on, he put his arm around me, right there in the park, and then we sat in a swing opposite each other. He said that he hoped and thought that he could go with us to Boston the next day, but 'Orders' came up very quickly, so he could not be sure. Oh, if I could only remember every word he said that wonderful day! I was too happy to remember, I guess. He wanted to wear my class ring but it was too small. I was so disappointed! He kept talking about coming back to Delhi. On our walk back to the car, I think he really asked me to wait for him right there with so many people around. He said that he felt that if he had a 'sweetheart' before the war, why couldn't he have one after it was over? I was

kind of shy, but I think I did tell him that I wanted to be his 'Sweetheart' always. He said he would not have sent his picture and wanted me to come out to see him if he had not been sincere. He told me he had been out with a lot of girls, but that he was always a gentleman with them, and went with them just to have fun, as I had done at home.

"He said he wanted me to have good times, for he knew they were the right kind.

"I guess we must have looked happy, because everyone looked at us. Never will I forget the little while at Deer Park (he called it 'Dear' Park for me). He had to be back at 5:30 for Retreat, but we were thankful for the little bits of time we could have together, now and then.

"We waited while he stood 'Retreat,' and how hot it was! He showed us his mess hall, and then we all went to the YMCA Hostess House for supper, cafeteria-style. Went to Shirley Center where we sat on a bench in the little 'Green' and talked. He told me about his roommate's getting married the day after they graduated, and about his 'standing up' with a girl who looked like me. He decided that it was not right to be married just before going to war, for if he came back, he might be crippled and it would make it hard on a wife. We talked a lot but I cannot remember everything we said. As it was beginning to get dark we walked down a little lane bordered by a stone wall—a perfect 'lovers' lane.' As we strolled along, he put his arm around me and held me close to him and kissed me a few times, and his touch on my face was so wonderful, so tender. I could see him smile and I knew he was as happy as I was, both of us with hope in our hearts.

"He told me about another girl he had known for about two years and said, 'She loves me, Gertrude, but I do not love her, and I am going to tell her that before I go across.' He also said he had never met her mother and did not know whether she was ashamed to take him to her home or not. 'But,' he went on, 'with such a lovely mother as you had, you couldn't help but be nice.' Oh, how I wish Mother could know that we do love each other!

"He hoped I didn't mind his telling me these things but he wanted me to know, he said. I am glad he did. I do not want to make any other girl unhappy but I am happy that he loves me, for I love him more than anyone in all the world—just for himself—he is such a wonderful person.

"We had only a short time, before he had to go back to Camp. So much to say and so little time! When I asked him what he thought about coming so far to see him, he said, 'Well, dear, I thought you must like me a little to do it. You thought sometimes that I didn't care for you, didn't you? But I do, I think the world of you, and the war makes it all right, because I would have come back to you if I could have.' Then he said, 'What would your father say if he saw you in my arms? I guess you're about all he has now, aren't you?'

"Just as we came around the corner of 'The Elmhurst' he kissed me and said, 'This is our good-bye kiss for now.' " It was a day and evening to be remembered and cherished the rest of Gertrude's life.

"We took him back to Camp before the 10:00 P.M. Taps and learned that his company was to leave Camp Devens the next morning for Officers Training Camp in Virginia.

"The next morning we all arose early to go to the Ayer railroad station, hoping to see Ralph for a moment before he left, but all the soldiers of his company were on the train, and we could only catch a glimpse of him on the back platform of the last car, waving his hand to us. I could only wave good-bye to my 'Sweetheart' as my eyes filled with tears and the train slowly pulled away."

Gertrude could not know then that she would not see him again for many years. Only much later was she to see him again and know that he had gone overseas and returned unharmed, had married and had become successful in the medical field. After all the years she was to hear him say that he had always loved her and that the reason he did not come back to her was that, while in Delhi, people had told him of her father's riches and he thought that he could not measure up to what her father wanted for her. Also he felt that he had nothing to offer her because he had many obligations. He was sure that she would forget all about him, marry someone else and have a happy life. If he had only realized that she should have had as much voice as he in the matter! If only he had returned to learn the Truth. She would have said, "Ralph, you *yourself* were all you needed to offer me, for I knew intuitively that you had *within you* everything I wanted.

The Boston trip was carried out as planned, but Gertrude had no heart for anything. It almost seemed that she had no heart any more, for she had given hers away. The trip home was uneventful, and she could just look forward hopefully to receiving letters. She received a few, but in the early fall they stopped coming and she seemed to know that he had been sent to Europe.

No one at home knew the real purpose of the trip to Boston, so she was back in her "old" place, making every effort to rise above her unhappiness and to keep her secret locked in her heart. Her thoughts seemed to be expressed in these few words:

THEY SAY

They would say I haven't the right to weep,
For you who only passed my way,
And stayed a few unguarded hours;
They would say I never knew you well

That I couldn't tell from your smile
Or your eyes, or what you said
In the little time we had.

They've never flown on silver wings
That eclipse the years in a moment's flight,
They measure love with engagement rings,
And consider tears conventional things—
The ones who say I haven't the right.

R. DuBois

LXVIII

Return to College

IN THE FALL of 1918 Gertrude reluctantly returned to college, for she was no longer happy there, but she persevered, because she had read somewhere that "the time to give up is—*Never!*"

At college, in line with self-control urged upon the students was the strict economy which marked Vassar's conduct during the war. In autumn of 1917 the work had been directed by the War Service Committee, from which was to come the War Service Council, intended to be symbolic of complete self-effacement. Work was directed under several classifications: Red Cross, Preparedness Courses, Publicity, Farming and Grounds, Collegiate Periodical League and Liberty Loans.

Students learned to do farm work. A Vassar Training Camp was started with the approval of the Red Cross and leaders in the nursing profession. Only college graduates were eligible. Both teachers and scholars were skillful and the course very interesting. Once they were in their respective hospitals, they were plunged into the confusion of the serious influenza epidemic that was sweeping the country. Students and alumnae cooperated to organize and send across a Vassar Relief Unit. Twenty women sailed and worked in canteens, recreation huts and hospitals.

Both faculty and students entered varied kinds of war service. Students donned Motor Corps uniforms, Red Cross Veils, and the cuffs of a typist. They did everything that was to be done to help the cause.

In November came the joyful news of the Armistice. The first day, November 11, 1918, when they cheered and sang, it was an outburst of joy and relief. In the evening the whole college celebrated on Sunset Hill with bonfires and singing.

Personally, Gertrude's heart was filled with mixed emotions, wondering about the soldier she loved so much and still clinging to the hope that some day he would return to her. However, though no word came, "the dream shone on."

THE DREAM SHONE ON

One weary night when dark was not yet gone,
I waked and said as though the words were given,
"But still the dream shines on!"
Day was not near, no star looked through the gloom,
But courage suddenly was with her, like
An angel in the room.
And now what ever sorrow waits with dawn,
In other years I shall not be afraid,
Knowing the dream shines on.

N. TURNER

After the signing of the Armistice the college, like other communities, relaxed and lost some of its wartime vigor.

With the coming of spring came also Junior Prom, to which she invited a friend of her roommate. She did not want to miss "Prom" because she still loved to dance, but she felt that she could not invite anyone whom she knew well. It was not nearly as much fun as the dances she had enjoyed so much back in the hills of home.

About the time Gertrude returned to her home in June 1919, a big "Welcome Home" celebration took place in the village at considerable cost, at which about a thousand people were royally fed. During the war the people of the Delhi banking district subscribed for $1,348,000 in Liberty Bonds during five Loan Drives. Each time people oversubscribed the quota set for them.

In 1919 Candace Thurber Wheeler had a book published, describing her early school days in Delhi. She was then the grandmother of Henry L. Stimson, American statesman in the cabinets of four Presidents: Taft, Hoover, Roosevelt and Truman. He was Secretary of War from 1911 to 1913 and was to be Secretary of State from 1929 to 1933, and make his home in the outlying hills of the town of Huntington, Long Island.

In September 1919, Gertrude returned for her senior year at college. The time seemed to pass a little more quickly and Thanksgiving came again. She invited two classmates to go home with her, as she had done in other years.

There was the usual Thanksgiving dance. To join their party John Bramley brought along a young man, Bruce Lowry, from Syracuse, a student at Syracuse University. He had come to visit his aunt, a neighbor of the Bramleys, who had come to Delhi while Gertrude was away. As usual they all had a good time at the dance. Each girl thought that Bruce was going to write to her after vacation, for he was having fun with all of

them. To Gertrude he seemed so boyish and immature that she was not much impressed, but when the girls returned to college, she was the one to whom he wrote. Gertrude was quite sure that it was at the suggestion of his aunt.

So they corresponded now and then, and Bruce came down to visit his aunt whenever he could, which was not often. Christmas activities were as usual. Bruce came down for a few days and escorted Gertrude to some of the affairs. They went skating and hiking over the hills, having fun. No one was aware of her heart's secret and she could not stop "living." She kept thinking and hoping that Ralph would return someday, for no one she knew could measure up to him in her estimation, but hope of that was beginning to grow dim. When it was time for the Spring Prom, Gertrude invited another friend of her roommate, whom she had met the summer before. He happened to have attended Springfield College and had known Ralph, so they were just friends. He had told her that he would let her know if he heard anything concerning Ralph's whereabouts. At that time he told her that he had heard that, after he returned from over seas, he had married and gone to the Middle West for a time.

Gertrude was deeply disappointed, but "the dream shone on." She could only be strong and have faith that, despite appearances, all would be well. She wanted only a simple home filled with love and a harmonious family.

She was invited a few times to visit at Bruce's home in Syracuse, to attend football games, fraternity dances and Proms. They had nice times together and he seemed to have a good disposition, which to Gertrude was the most important quality anyone could have. He was tall, nice-looking and a member of the Syracuse University Crew and was "going to do big things." Gertrude knew that she was not truly in love with him, but felt that, hidden beneath his apparent outer immaturity and materialistic thinking, were spiritual qualities she so much desired in a partner.

Her brother, Griswold, and Margaret Gardner, a kindergarten teacher at Delaware Academy, were married in 1921.

Dear Grandma Pease, with her curly, silvery hair and serene and shining spirit, came to live with Gertrude and her father. She loved to come into the "parlor" silently when Gertrude was playing the piano and singing hymns (all by herself, she thought). She enjoyed also sitting in Gertrude's room, while she was getting ready to attend a party or dance.

At home Gertrude continued to go out with others, and life was interesting, because she was in several clubs, enjoyed singing in the choir of her church, as well as being a membmer of the Mozart Club. The club which met weekly was directed by Mrs. Emma Landon and was a group of young men and women who enjoyed singing. At the end of each season they gave a lovely concert in the Opera House, followed by dancing.

Often Stanleigh Honeywell, Grace Graham, Sheldon Edgerton and Gertrude played cards or Mah-Jongg, popular then, and did other things as well.

Sheldon Griswold Edgerton (1901-1963), a descendant of Walter and Elizabeth Griswold, was seriously ill during high school, but graduated from the Academy in 1917.

His course at Union College the following year was interrupted by illness again, necessitating his remaining at home. "Shel," as he was familiarly called, was very popular and had great musical talent, taking lessons from his aunt, Laura Gay Smith, a piano teacher for many years. He became a member of William Stafford's Cornet Band, playing the clarinet and saxophone, but his health forced him to give up wind instruments. He then became a self-taught banjo player of great talent, playing for some time with *Burton Pease's* orchestra. In the 1920s "Burt Pease" was leader of some of the most popular dance bands in upstate New York. Also at that time "Shel" organized his own orchestra, which had a strong collegiate flavor, and was highly successful at various summer hotels at Stamford.

Again his health forced him to give up his career as a professional musician, but not his love for music. He then mastered the guitar, with which, together with his limitless repertoire of ballads and folk songs, he was to make many of Delhi's parties memorable events. He also played the cello in the Oneonta Symphony.

In later years, obliged to give up his musical career, Sheldon decided to become a doctor. In 1937 he was to graduate from the University of Rochester with honors, after which he was to graduate from Syracuse University Medical School. He interned at Brooklyn Hospital, as assistant to Dr. Edwin Maynard, and was to start the practice of medicine in Delhi in 1944, being appointed in 1951 physician to the Workmen's Compensation Board. He was always a beloved citizen and leader in many Delhi organizations.

Another Delaware Academy student and member of Gertrude's group of friends in all activities of high school and college days was Ogden Bush of Delancey. Following his early education at Delaware Academy he graduated from the University of Buffalo with a degree in dentistry, through the coming years distinguishing himself as a legislator. He was to serve on the State Assembly and later to be elected a Senator from the District, making a truly remarkable record at Albany.

Of Dr. Bush, Senator Deyo of Broome County was to write: "During the years which I spent in Albany, I had the privilege of being closely associated with Dr. Bush. I know his sterling qualities, his capacity for work, his ability, his tremendous interest in public affairs and his friendly and attractive personality. I know something of the sacrifice he has made to represent the people of Delaware County, his loyalty to them, and

his intense desire to be of service. No man ever went to Albany who so quickly endeared himself to his colleagues, regardless of political affiliations. No man ever enjoyed to a greater extent the confidence and respect of his fellow members than did the good Doctor. In his decision not to seek reelection, the State has lost a valued servant, and the Southern Tier, particularly Delaware County, loses a distinguished and able champion. I congratulate the County for having had the foresight to send Dr. Bush to the Legislature."

Ogden's cousin, also from Delancey, attractive Miss Louise Hymers with an abundance of blonde hair, attended Delaware Academy at the same time and was one of Gertrude's good friends. She received her start when Congressman John D. Clarke took her to Washington as his secretary.

The Clarkes bought the now 179-year-old historic "Arbor Hill" at Frasers, the home of Ebenezer Foote, "The Great Mogul of Delhi." It was started in 1798 and has been considered perhaps the finest example of colonial architecture in the Catskill region. Judge Foote's daughter, Margaret, married Reverend Ebenezer Kerr Maxwell, the first pastor of the "Flats" Scotch Presbyterian Church. He was a classmate of the Judge's son, Charles Foote, at Union College, class of 1805 and became one of the Judge's friends and confidants.

Upon Congressman Clarke's untimely death in 1933, Miss Hymers was to become secretary to Mrs. Clarke, who succeeded her husband as Congresswoman, holding the office from December 1933 until January 1, 1935. At that time Mr. Bert Lord was to be elected to Congress, and Louise was to stay on at the Thirty-fourth District Office as his secretary through the years. She was to serve three other Congressmen, thus being familiar with the national scene, and knowing many of the legislators well.

In a New York newspaper she was to be described as "one of the most experienced and ablest secretaries in the nation's capital" and was to be likened to the Congressman's secretary in the motion picture *Mr. Smith Goes to Washington.*

LXIX

Marriage and Farewell to Delhi

BRUCE LOWRY and Gertrude continued to keep on corresponding and seeing each other occasionally when he could get to Delhi. The time came when he told her that he loved her very much and would like to have her marry him. Actually she had not thought their intermittent friendship would reach that point, and she was not sure that she wanted it to—and yet she knew that her heart's desires were marriage to the right person, a simple home and a harmonious family. She knew that she could never marry anyone without telling him about her secret love, so through her tears she told him, saying that she was not sure that she could ever love anyone like that again. "If I marry anyone," she said, "he will have to be someone with understanding and magnanimity of spirit." He only said, "Don't worry about that, Gertrude, I love you and I will make you so happy that you will forget all about everyone else. We will have a wonderful life together, and I am going to make a million dollars, *myself*."

She was not so sure, but thought, "Perhaps he is right—one cannot live on memories nor judge by appearances. 'Nothing ventured, nothing gained.' I will say yes because in everyone are hidden potentials which take time to unfold and develop.

News item Delhi paper, November, 1923, "An Announcement Party": "A few intimate friends of Miss Gertrude Stoddart were invited to the home of Mrs. Frank Farrington Tuesday for an afternoon party at which the engagement of Miss Stoddart to Bruce D. Lowry, of Syracuse, was announced. The interesting news was made known by a small bride and groom, Eleanor Irvine and Ariel Cavan, who entered the room, where the guests were assembled, to the strains of the Lohengrin wedding march played by Mrs. Earl Cavan. White ribbons, with names of Mr. Lowry and Miss Stoddart in gilt letters decorated bridegroom and bride and Eleanor carried a large chrysanthemum which she presented to Miss Stoddart, who had placed the engagement ring on her finger just before

they entered the room. After the bride-to-be had received the congratulations of the guests, refreshments were served.

Mr. Lowry, who is a nephew of Mrs. W. D. Southworth, of this village, is a graduate of Syracuse University, and holds a responsible position as district manager for the Syracuse Washer Co. in the state of Maine. His fiancée is a popular Delhi girl and a graduate of Vassar College."

News item, Delhi paper, May, 1924, "Shower for June Bride": "The meeting of the Westminster Guild of the Second Presbyterian Church held Monday evening at the home of Mrs. T. C. Bookhout was made the occasion for a variety shower in honor of Miss Gertrude Stoddart, who is soon to become a bride. Following a business meeting, Mrs. H. Glen Harper, chairman of the program committee, announced that the guests would be taken on a "trip around the world," which consisted of games and stunts appropriate to the different countries visited. The last stunt was fortune telling and several of the guests, among them Miss Stoddart, were blindfolded and escorted to the dining room. When the bride-to-be reached the dining room the lights were turned on and as the wedding march was played, Miss Stoddart's head-covering was removed and she was greatly surprised to behold a beautiful Maypole centering the dining table. The base of the Maypole was banked with spring flowers and to each streamer was attached some token of love and esteem. When Miss Stoddart had partially recovered her composure, she unwrapped the various packages which were found to contain china, cut glass, linen, and many other useful articles. Refreshments were then served, concluding a most pleasant evening."

Thus Bruce and Gertrude became engaged and planned to be married in 1924, after he acquired a little start towards a career. To others who did not know her memories and her thoughts it appeared to be a "perfect romance," so outwardly she smiled and appeared happy.

Gertrude sometimes thought that she would like to change her mind and not keep her promise, but to her a promise was something to be fulfilled. Things had gone too far and she felt that she could not retreat, that she must keep that secret in her heart, and hope that she could help another soul unfold; and bring forth his divine potential. She would then feel that she had lived a life of worth. For herself she cared not for fame or glory or material wealth, even though she was soon to have that. She desired to emulate her dear mother by helping others along the way.

Gertrude herself wanted only a very small wedding at home, but Mrs. Farrington told her that all of her mother's friends would be disappointed if she did not have a lovely, large church wedding because, she said, "Your father can well afford it," and "It would be what would have made your dear mother happy."

Gertrude still remembered how hard it had been for her, as a child and still was, just to go up the center aisle for the Sunday service to the

pew in the center of the sanctuary. The pew had been "Grandma Griswold's pew" since the church was established. She thought—how could she ever go the whole length of the aisle, alone? She could never do things well if she was watched. Could she ever make it without stumbling? But—she knew she had to for Mother's sake. Though it was an ordeal, she prayed for courage to go through it, to please others, not herself.

> Courage is not always witnessed by the world
> In bold, heroic deeds and shining flags unfurled,
> Courage often lives in quiet hearts, unknown,
> Seeing light through shadows, making bread of stone,
> Planting seeds of faith in bare unyielding sod,
> Leaving without question, the blossoming to God.
>
> H. Inwood

She was to learn much later that, the day before, in the village, Bruce heard two men, who did not know who he was, discussing the big events of the morrow, June 11. Another wedding was to take place at noon, in the Episcopal Church. It was that of Ethel Boyd, also of Scottish descent, who had played on the first basketball team with Gertrude.

One of the men said, "That fellow who is marrying John Stoddart's daughter certainly is feathering his nest pretty well, isn't he?" It made Bruce more determined than ever to "make good on his own," to prove to his bride and everyone else that he "was not marrying her for money."

Other rumors went about—one being that the lovely new car (limousine) which John Stoddart had bought earlier was for Gertrude to take, when she left home, when there was never any such thought in their minds. No doubt, there were some people who were greatly surprised when the bridal couple left for Portland, Maine, their first of numerous abodes, in a little company car, which had seen better days. Things like that did not matter to Gertrude, who, like her maternal forebears, was more spiritually- than materially-minded.

She herself was quite unaware of the ever-growing greed for power and fame in changing America through the possession of money. In her sheltered world she had been naive and little concerned with material matters. She had not begun to realize that America's "Gods" were becoming the human ego, superficiality and ostentatious materiality, as well as the excessive absorption in entertainments of all kinds, sports and even intellectual and technological pursuits, to the exclusion of spiritual development.

The consequences of mankind's self-centered and selfish ways and intense competition have been bringing about a gradual separation from the eternal principles of God, as expressed in the "laws of the heart," which far transcend man-made laws.

The simple, lovely wedding of Gertrude and Bruce was to be long remembered as one of the prettiest weddings the village witnessed. Almost fifty years later, at Delhi's Sesquicentennial celebration, a lady was to introduce herself to Gertrude as a former teacher, who had lived at Mrs. Ella Millard's home, and been told all about the "apple blossom" wedding of the daughter of her dear friend (Caroline P. Stoddart), which relatives and many Delhi friends had enjoyed so much.

From being with wonderful Grandma Pease, Gertrude remembered verses from the Bible, which Grandma was fond of quoting, and thought:

Psalm 15:1-3: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbors, nor taketh up a reproach against his neighbors."

Psalm 16:1: "The Lord is the portion of mine inheritance and my cup; Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Psalm 16:11: "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forever more."

As Gertrude bade farewell to her father, she could see tears in his eyes as he smiled and said, "Goodbye, my chickadee, I'll miss you very much, but little birds have to leave the nest some time, and the time has come for you to leave yours. As your dear Mother used to say, always remember that you have wings, and as you use them they will become stronger and stronger. We all love you and want you to come back to us whenever you can. It is hard for us to have you go, but we want you to be happy and would not hold you."

With mixed emotions, Gertrude could only say, "Oh, dear Papa, I'll always be *your* chickadee, and I will try to fly as well as I can, and keep a little song in my heart, no matter what happens. This dear old house will always be 'home' to me, for it holds so many happy memories. Goodbye—I love you all, and I will be back often. I could not stay away. Goodbye, again."

Out through the front hall with its lovely old circular staircase and Grandfather's Clock, which the Mitchells had brought from Connecticut, they ran, showered with confetti by their relatives and friends.

As with high hopes Bruce and Gertrude departed from her dear old home in the river valley in the hills, the future looked bright and auspicious. To all appearances they had been given all the heart could desire. There were no foreboding clouds in "their" skies, although their path was to lead them into a new kind of "wilderness," a maze of winding pathways, deep waters and "miry pits"—a wilderness of erroneous thoughts, materiality and disobedience to the Laws of God.

As they journeyed on, Gertrude's mind was filled with mixed emo-

tions, but she knew there was no turning back. She would look for a blessing in every experience that would come to her.

When everyone everywhere learns to look to and lean on the Christ Mind within, the Source of light, love and power, there will be *true* independence of spirit, mind and body for everyone.

God of the earth, the sky, the sea!
Maker of all above, below!
Creation lives and moves in Thee,
Thy present life through all doth flow.

But higher far, and far more clear,
Thee in man's spirit we behold:
Thine image and Thyself are there—
The *indwelling* God proclaimed of old.

"The Creation waits with eager longing for the revealing of the sons of God" (Romans 8:19).

GENEALOGY OF GERTRUDE STODDART LOWRY

CHURCHILL

Wandril Le Leon
(c. 1055)
(famous Norman soldier)

Wandril
(c. 1095)
(took the name of his manor, became Lord of Courcil)

Roger De Courcil
(c. 1120)

John Courcil
(c. 1150)

Bartholomew
(c. 1185)
(knighted under King Stephen)

Pagan De Churchile
(c. 1235)

Roger De Churchile
(c. 1270)

Elias De Churchile
(c. 1300)

William De Churchile
(c. 1340)

Giles De Churchile
(c. 1380)

Charles Churchill
(c. 1415)

Thomas Churchill
(c. 1450)

William Churchill
(c. 1520)

John Churchill
(c. 1550)

John Churchill
(c. 1570)

Joseph Churchill
(1590-?)

Roger Chu
(eldest s
(c. 154
Matthew Ch
(c. 15
Jasper Chu
(c. 158
John Chu
(c. 1
Sir Winston
(c. 1620-1
John Chu
(1650-17
(military ge
No son
Title passed to famil
wife of Charle
Earl of Sund
and was held in the
In 1766—the family al
the name of
Anne Spencer
George Charles Spe
Lord Randolph
(1849-18
(grandson of
Charles Spencer
Sir Winston
(1874-19

FOOTE

Robert Foote
(c. 1560)
(lived in England)

Nathaniel Foote
(1593-?)*
(first settler of Weathersfield, Conn.)

Elizabeth Foote, dau. — m. — Josiah Churchill
(1616-?)
(1649-1699)
(one of the first founders of Weathersfield, Connecticut)

Joseph Churchill
(1649-1699)

Ensign Samuel Churchill
(1688-1769)

Giles Churchill
(1718-?)

Stephen Churchill
(1758-?)

Phoebe Churchill — m.
(1784-1857)

BURR

Jehue Burre
(1600-1670)
(came to America with Governor Winthrop's Fleet)

Nathaniel Burr
(c. 1640-1712)

Col. John Burr
(officer in Indian Wars)

Capt. John Burr
(1698-1762)

William Burr
(1762-1841)

Abigail (Nabby) Burr — m.
(1789-1888)

MITCHELL

Matthew Mitchell
(1590-1645)
(came to America from Scotland)

David Mitchell
(1619-1685)

Matthew Mitchell
(1652-1756)

Jonathan Mitchell
(1683-1744)

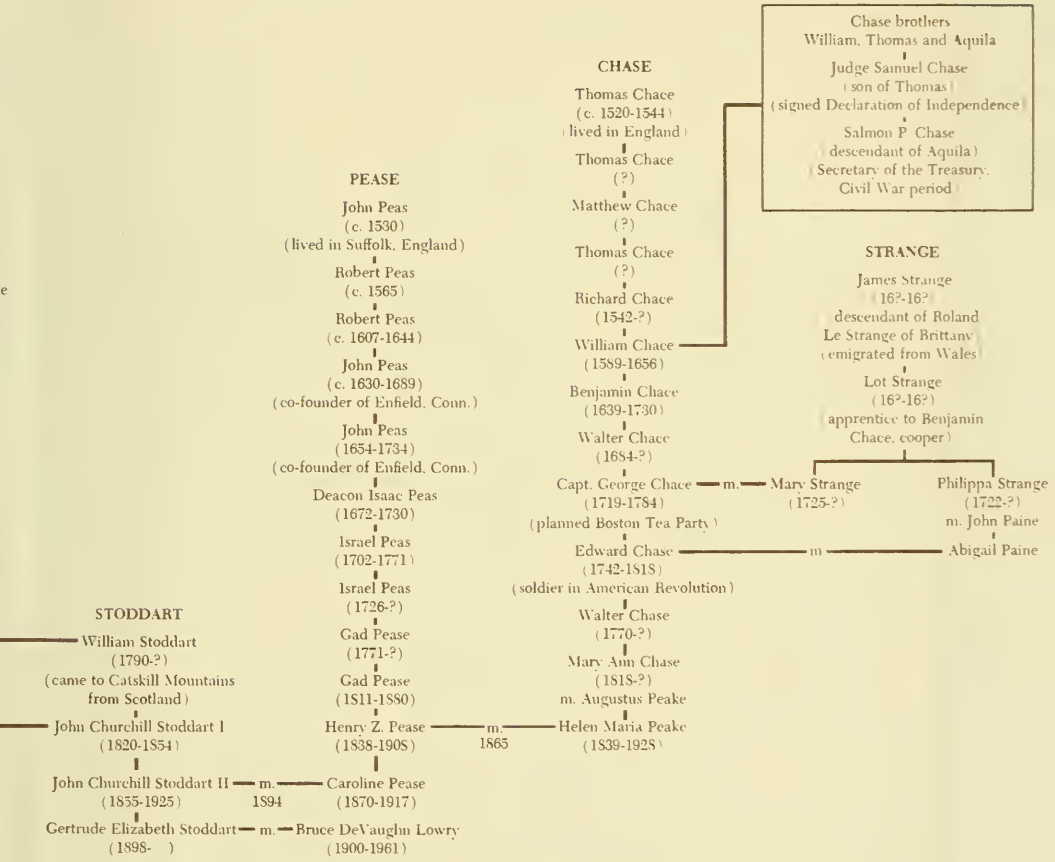
Rev. Matthew Mitchell
(1709-1792)

David Mitchell
(1748-1810)

Pierce Mitchell
(1781-?)
(went to Catskill Mountains)

Sarah Mitchell† — m. 1850
(1834-1914)

*Elizabeth Foote's brother Nathaniel was an ancestor of Henry Ward Beecher and Harriet Beecher Stowe.

†Upon the death of John Churchill Stoddart I, Sarah Mitchell married Walter Griswold, becoming the stepfather of John Churchill Stoddart II.

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